

THE LIFE
OF
BERNARD
GILPIN,

A MAN MOST

holy and renowned among
the Northerne English.

Faithfully written by the
Right Reverend Father in God

GEORGE CARLETON Lord

Bishop of *Chichester*, and pub-
lished for the satisfaction of
his Countrymen, by whom it
was long since earnest-
ly desired.

*With his Sermon Preached before
King Edward the sixth
Anno. 1552.*

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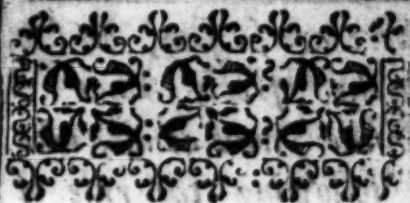
THE
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BERNARD

A MAN OF

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GEORGE,
BISHOP OF

CHICHESTER,
TO WILLIAM BELLVS
Knight, wisheth salva-
tion in Christ.

In the Church
of God, there
were many
such as Gilpin was, I
shoulde holde it needlesse,
to recommend the memo-
riall of this Man vnto
the world. But seeing
there

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The Epistle

there are so few, or (to
speake freely what I
thinke) none at all, who
(following the rule of
so rare piety, and sancti-
monie) haue propounded
so notable an example, to
all those who doe aspire to
a blessed life, and constant-
ly walke in the same. I
conceive that such a pat-
tern, wold kindle the zeale
of many good men, to walke
in so faire a way, though
happily they were not able
to attain to the perfection
thereof. Examples of
the like pietie in holy men
we haue heard of many in
anci-

Dedicatorie.

auuncient histories, and
often read of them in their
writings, but in men of
this our age it is not to be
found: For so farre short
are wee from this zeale
in furtherance of piety,
that now it is to be feared,
lest Religion (so eagerly
and ioyfully vnder-taken,
and professed at first)
will come to bee loathed,
and reiected of many, and
so finally come to confu-
sion: seeing experience of
former times hath confir-
med this truth unto us,
that profanenesse of life
and manners hath drawn

The Epistle

withall the ruine of Religion, thereby to give us a taste now of what it is like to doe hereafter; Now we make no doubt, but (in so great a decay of auncient holinesse) Gilpins name (like the Owle amongst other Birds) when it comes abroad, will prooue hatefull to many; Yet I held this no sufficient reason why to suppress it: Wherein though some pick out matter for their derision and scorne, yet other some may meete with matter for their admiration, others for their Imita-

Dedicatorie.

Imitation to worke on. As
for you (Worthy Sir) you
hereby enjoy the barrest
of your earnest and often
desire.

Many yeeres this wri-
ting hath lyne by me from
the common view: the
edition whercof I did
therefore of purpose de-
ferre to prevent them,
(who may seeme to stand
at a distance farre off
from this forme of
holinesse) from iudg-
ing themselves preiudi-
zed hereby: But as my
purpose is to furber all,
as much as I might, so it

The Epistle.

was not to hurt any. If
any good or furtherance
redound to any by this my
labour, he must thanke
you, whose importunitie
hath extorted it, such as
it is, out of my hands.
And seeing you live in the
very place, where Gilpins
life and vertue was noto-
riously famous, and your
selfe have bene so ear-
nest with me for the same,
this very carefull desire
of yours to preserve and
perpetuate Gilpins me-
mory, is a most pregnant
prooffe and an undeniable
testimonie of the ingenui-
ty

Dedicatorie.

ty & goodnes of your owne
minde : which worthy di-
spofuion of yours, hath
commanded mee to dedi-
cate this little worke to
your name, to stand
for euer as a pledge of
your Religious affection
to Gilpin, and my
true loue vnto you. So
Fare you well.

TO

to the good of your
soul: which is the
position of your hand
commanded me to do
and to let the work to
your name, to him
for ever as a pledge of
your precious affection
to Gilpin, and my
true love to you. So
fare you well.

T.O.



TO
THE VERTUOUS
memorie of Master BRUCE
GILPIN, his Reverend
man somerimes Parson
of Houghton.

S Hew me that man who can,
one amongst ten,
Who did as this man did,
this man of men,
Who ne're knew Symony,
that spreading Tetter,
Which makes the bribe-fund
the Devils debtor,
Who e're encountered with
so many sheeves,
Unrips their rankling
and cur'd their grieves.

For giftes so richly rare,
for wit so quicke,
And would refuse
a prosper'd Bishoprick!

Who made the poore his children,
eas'd their neede:

And fed the hungry
with the staffe of bread!

To blinde, to lame
to sicke, to sore, to poore,

A eye, a stay, a care,
a cure, a shower,

To right, to reare, to cure,
to cheere, to water,

And shew the temper of his
generous nature!

Find me out such a man,

North, East, South, West,

Unlesse you take him

from the Phoenix nest.

Now trust me these rare vertues

make me proud,

Perpe-stamp'd in this grave Patriot
of my blood.

Who

Who though translated
from the pathes of men,
And now translated
by an English pen,
Yet shall the substance
of his inward shrine
Out-live the wading
period of time:
For these sweere odours
shall preserve his fame,
So long as Kent from Kentmire
takes his name.

Dignum laude virum
Musa vetat mori,
Coelo beate.—

Psal. 112. 6.

The iust shall bee
had in euerlasting re-
membrance.

Prov. 10. 7.

The memorie of
the righteous shall be
blessed, but the name
of the wicked shall
rot.



IN THE YEAR 1667
THE FIRST OF JULY
THE YEAR OF OUR LORD 1667



Acts 20.28, 29.

Take heede therefore
unto your selues, and to
the whole flocke, whercof
the holy Ghost hath made
you Ouerseers, to feed the
Church of God, which he
hath purchascd with that
his owne blood.

For I know this, that
after my departing, shall
grievous wolues enter in
among you, not sparing
the flocke.

Phil.

Phil. 3. 18, 19.

For many walke of
whom I have tolde you
often, and now tell you
weeping, that they are the
enemies of the Crosse of
Christ:

Whose end is damna-
tion, Whose God is their
belly, and whose glory is
to their shame, which
minde earthly things.

The



THE
LIFE OF
BERNARD
GILPIN.



Bernard Gilpin
was borne at
Kentmire in
the County
of *Westmore-*
land in the ycere of our
Lord 1517. of an ancient
and honourable family,
being the sonne of *Edwin*
Gilpin, the elder brother
of which *Edwin* was slaine
in the battle of *Bosworth*,
being

being heir in the fifth de-
cent to *Richard Gilpin*, who
in the Raigne of King
John was enfeoffed in the
Lordship of *Kentmire* hall
by the Baron of *Kendall*
for his singular deserts
both in peace and warre.
This was that *Richard Gil-*
pin, who slew the wilde
Boore, that Iraging in
the mountaines adioy-
ning, as sometimes did
that of *Erimanthus*, had
much indammaged the
Countrey-people: whence
it is, that the *Gilpins* in their
Coate Armes giue the
Boore. The Mother of
Bernard Gilpin was *Marg-*
aret the Daughter of *Wil-*
liam Eaton of *Delamaine* in
Cumberland, a man of an
ancient house, and a family
famous

famous in that warlike
age, as from whence had
sprung many right valiant
Gentlemen.

This *Bernard* being yet
a very childe gaue testi-
monie of future holinesse
vpon this occasion. A cer-
tain begging Frier the bet-
ter to dispose the hearts of
the people to liberality to-
wards him, professed him-
selfe a Zealous Preacher:
howbeit the Friers of
those dayes, and that ranke
were but a sordid & disho-
nest people; some of
them, yea the greatest part
labouring for a forme of
holinesse, but denyng the
power of it in their liues
and conversation, whereas
others of them retained
not so much as an outside
there.

thereof. This wandering companion was come vpon the Saturday to the house of this *Gilpins* father, as purposing to preach the next morrow being the Lords day ; where he was entertained respectiuey enough : for at that time it was a sinne unpardonable to offend the least of these locusts. The holy Frier at supper-time eate like a glutton, and like a beast could not giue over tossing the pot, vntill being overcome with drinke hee exposed himselfe a shamefull spectacle to so chaste and sober a family. But in the morning as if he had been some young Saint lately dropped from heaven, he causeth the Bell to rowle
to

to the Sermon, and in the
midst thereof blustering
out certain good words, he
presumed to grow hot a-
gainst some sinnes of the
time, and amongst the rest
to thunder boldly against
drunkenness. Young *Gil-
pin* who had but newly
got the vse of his
tongue, having obserued
(as it seemed) the hatefull
basenesse of the man by
his ouersight the night be-
fore, and now hearing the
beast cry so loud against
these crimes which him-
selfe had so lately beene
guilty of, as he was sitting
neere to his Mothers lap
in the Church, suddainely
crieth out in these words:
O Mother, doe you heare
how this fellow dare

B

speake

speake against drunken-
nesse, who was drunke
himselfe yesternight at our
house? The Mother made
speed to stop the childes
mouth with her hand, that
hee might speake no fur-
ther.

After this the parents
of the boy perceiuing his
disposition by many
evident testimonies, were
diligently carefull to make
him a scoller. Hee had a
schoolefellow one *Edwin
Airy*, whom afterwards he
loved intirely for his
good disposition and ap-
prooved honesty, but *Gil-
pin* did far excell the rest in
acutenesse of wit. Having
therefore with great ap-
probation passed his time
in the Grammar-schoole.
hee

he is by his parents, (who had now conceived great hope of their son) sent to *Oxford*. At that time in *Oxford* both learning and Religion were in all things out of joynt, and overgrowne with the rust of Barbarisme.

And now was young *Gilpin* sixteene yeares of age at his comming to *Oxford*, being in the yeare of our Lord God 1533. Being entred into *Queenes Colledge*, hee profited wondrously in humane learning: He became, as almost all the good wits of that time, very conversant in the writings of *Erasmus*. He fell very close to the study of Logick and Philo-
B 2 phy.

phy, wherein hee was observed to grow excellent, and to beare away the bell in Schooles. He added to this his humane learning, the singular knowledge of the Greeke and Hebrew, wherein hee made vse of the assistance and friendship of one *Neale*, betwixt whom and this *Gilpin* was growne much familiarity by the affinity of their studies. This *Neale* was a Fellow of New-Colledge, and afterwards Professor of the Hebrew in *Oxford*. And now after some few yeeres carefully spent in these studies, *Gilpin* began to bee so famous, and so beloued in *Oxford*, that there was hardly any place of pre-fer-

ferment for a scoller,
whereof the eminencie of
Gilpins vertue had not ren-
dered him worthy in the
publike estimation. There
was then an enquiry made
for men of more then or-
dinary learning and fame,
who might make vp a
number of Schollers in
Christ Church at that
time newly begun, and
honour it with the com-
mendation of learning. A-
mongst these was our
Gilpin one of the first ele-
cted, At that time he had
not fully attained to truth
and sincerity in Religeon,
as having beene alwayes
instructed in the traditi-
ons of the Church of
Rome; for in those dayes
the most part of men did

not regulate their Religion and Pietie by the Rule of Gods Word, but according to the Traditions of their Fathers received from hand to hand. His minde although disposed to holines did for a while remaine in darknesse, and being ouerclouded with prejudiciall respects, laboured vnder the burthen of superstition not without some shadow of Antiquitie; being more earnest against vices and corruptions of the time, then against the Traditions of the Fathers. Therefore at that time *Gilpin* seemed a great vpholder of Popish Religion. Hee held disputation publikely against *Iohn Hooper*, who
was

was afterwards Bishop of Worcester, and at the last a glorious Martyr of Christ. After the death King Henry the Eight, when Edward the sixt was King, Peter Martyr induced by the piety and Munificence of such a Prince read the Divinity Lecture in Oxford. Against whom the Sophisters indeavoured to make opposition, Chedsey, Weston and Morgan, who desired also to draw in Gilpin on their side, that by his advise and helpe they might the more distract Peter Martyr: and the matter at last came to this push, that Gilpin was produced to hold disputation against the positions of Peter Martyr. Vpon oc-

casion of which dispute *Gilpin* to the end that hee might defend his cause in hand adventureth more diligently then ordinary to examine the Scriptures and the auncient Fathers: And by how much the more he studied to defend the cause which hee had vndertaken, so much the lesse confidence he began to haue therein, because he supposed that he ought to stand for the truth, which hee strove with all his might to discover and finde out. But while hee was zealously searching for the truth, hee began by little and little to have a sight of his owne errors. Whereupon *Peter Martyr* was wont often to say, that

that hee was not much troubled either for *Weston*, *Morgan*, or the like, but as for that *Gilpin*, (saith he) I am very much mooved concerning him, for hee doth & speaketh all things with an vpright heart. The rest seeme to mee to be men, who regard their bellies most of all, and being most vnconstant are carried away as it were with every blast of ambition and covetousnesse: But *Gilpin*, resting firmly vpon gravity of manners, and the testimonie of a most laudable life seemeth to honour with his owne goodnesse the cause which hee vndertaketh. Yea, and he did often pray vnto God that hee would

bee pleased at the last to convert vnto his truth the heart of *Gilpin*, being so inclinable to all honest desires. And doubtlesse God heard the prayer of *Peter Martyr*: for from that time forward *Gilpin* drew neere to the knowledge of the truth, not vpon a sodaine, but as himselfe confessed by degrees.

Peter Martyr had much illuminated *Oxford* with the truth of Divinity, and the knowledg of humane learning. Whereupon *Gilpin* resolved more earnestly to apply himselfe both by study and prayer to search out the truth. To which purpose he determined to put in writing the

the disputation which had beene betweene himselte and *Hooper*. But in the expressing and vnfolding of the said controversie, while hee dwelt for a time upon an accurate examination of the points which he had resolved to confute, whiles he searcheth them to the botome and regulateth the institutions of the Church to the authoritie of Scripture, without which hee wel vnderstood that there could be no true Church at all, he felt himselte easily overcome, and was not fory to bee overcome by the truth.

Those draughts being found amongst Master *Gilpins* writings reserved
in

in his private deske doe
testifie his ingenuous and
free confession, together
with the power of the
truth and Gods great mer-
cy in his conversion.
Whiles he curiously pri-
er into the Popish religi-
on, he was inforced to ac-
knowledge that very ma-
ny errours were crept into
the Church which hin-
der and obscure the mat-
ter of our salvation, inso-
much that they are no
small offence to as many
as hunger and thirst after
righteousnesse and the
knowledge of the truth.
He discovered many cor-
ruptions and changes of
sound doctrine, he found
not so much as a word
touching seve Sacraments
before

before Peter Lumbard :
and that the use of the
Supper was delivered vn-
der one kinde only, con-
trary to expresse Scrip-
tures: that Transubstanti-
ation was a devise of the
Schoolemen : that the
doctrine of the worke
wrought, called *Opus ope-
ratum*, was newly risen:
that the Masse was tur-
ned from a Sacrament to a
Sacrifice : that in the
Church wherein all
things were ordeined for
the edification of the peo-
ple, all things were now
done, to the non-edifica-
tion of them: that the a-
doration of Images was
instituted against the ex-
presse commandement of
God.

Demurring for a while as distracted with these thoughts, behold the rule of faith lately changed in the Councell of *Trent* vterly astonished him. For he had obserued out of the ancient Writers as well as out of later ones, *Lum- bard*, *Scotus*, *Aquinas*, and the rest, that the Rule of Faith was to bee drawne only from the holy Scriptures, but in the Councell of *Trent* hee beheld humane traditions made equall with the Scriptures. And seeing he vnderstood these traditions to bee nothing else but pcevish and crosse expositions of the holy Scriptures, devised by the Bishops of *Rome*, and thrust in among the Decree-

Decretall Epistles, as also that the said Decretall Epistles were meere feigned & supposititious, as is confirmed by the testimonies of many learned men, and indeede by the confession of the very Papists themselves is acknowledged to be out of all doubt, this so great a confusion of things being risen in the Church in these latter ages enforced *Gilpin* now earnestly desiring nothing so much as true piety, to begin to doubt whether the Pope might not be that Antichrist foretold in the Scriptures, and the Popish Church plainly Antichristian. For what is it to exalt and set vp himselfe

selfe against all that is called God, insomuch that he sitteth as God in the Temple of God, behaving himselfe as God; if not this, that the Pope is head of the universall Church, the Lord, the Monarch, and as it were the God thereof? And that the word of the Pope is defended as the very word of God? For how shall no he whose word is as the word of God, be as God, opposing himselfe to God, & shewing himself that he is God? But this word called the unwritten word, or *verbum non scriptum*, is drawne out of the stinking puddles of the Decretals, that is to say, patched vp together out of false

false and fictitious writings. And this word which is in no respect worthy to be compared to the word of an honest man, is the vnwritten word of God, and to be entertained with the same pious affection as are the holy Scriptures.

Can Antichrist when he shall come, (if yet there be another to come) more grievously wrong and blaspheme Christ and the holy Scriptures then the Pope doeth? And here at the last he demurred as in an exceeding great doubt. For who would have thought the Pope to be Antichrist? who durst to speake such a word before *Martin Lutber*? Therefore,

fore, thus he argued with himselfe : If the Pope be Antichrist, I see not onely probable but even necessary causes to depart from the Popish Church. But if the Pope be not Antichrist, I see no sufficient ground for such a departure. It is not lawfull to make a seperation from the Church; but we are not onely enjoined to come out of the Church of Antichrist, but wee see the fearefull anger of the living God, and heare his dreadfull threares thundered out against those who shall remaine in *Babylon* that Synagogue of Antichrist. Forasmuch as a voice from heaven spea- keth vnto vs. *Apoc. 18.*

Come

Come out of her my people :
and it is denounced that
they shall receive of her
plagues whosoever have
beene partakers of her
sinnes.

Here therfor he stopped
a while : because except
the Pope were manifest-
ly detected to bee Anti-
christ, he did not vnder-
stand how he might sepa-
rate from the Church :
and therefore hee appli-
ed himselfe by searching,
reading, prayer and me-
ditation, to be resolved of
this truth. Hee observed
out of the Auncient Fa-
thers, *Tertullian, Ierome,*
Ambrose, Augustine, Chryso-
stome, Cyrill, and others,
that passage wherein An-
tichrist is described, 2.
Thess.

Thess. 2. 7. Hee which now withholdeth shall let till he be taken out of the way, to bee so interpreted as understood of the Romane Empire, that the Romane Empire which now held preheminance should keepe possession vntil Antichrist shall come, who shall possesse the seat of the Romane Empire. And moreover whereas it is said in the same place, that Christ shall not come againe except there be a departure first, he observed this thing to be fulfilled likewise. He perceived first a very maine departure of the Church of Rome from her primitive simplicity and truth. And secondly, a second departure or separation no lesse

lesse manifest, to wit, of
that of the Reformed
Churches from the
Church of Rome.

Master Gilpin would
often say that the Churches
of the Protestants
were not able to give any
firme and solid reason of
their separation besides
this, to wit, that the Pope
is Antichrist. For he vnder-
stood that a departure
was commanded from the
Church of Antichrist by
that heavenly injunction,
*Goe out of her my people, and
be not partakers of her sins,
lest ye receive also of her
plagues*, Revel. 18. 4. In
which place S. Iohn wisely
foretellet that the
people of God should be
called out of the Syna-
gogue

gogue of Antichrist: that here was no third thing to be thought vpon: that either the Church of Christ was not to be forsaken, or the Pope to bee accounted Antichrist, out of whose Church the Church of God is called foorth by an heavenly voice and command. And now event which is the most vndoubted interpreter of Prophecies hath prooved all these things vnto vs: Wee have scene already many Ages agoe that Kingdome taken away, which ruled over all in the time of Apostles: and in the roome thereof an Ecclesiasticall Kingdome created, such an one as was
never

never seene in the Church
in former Ages. Wee
have beheld the fearefull
departure of the Church
of *Rome* from the ancient
purity and integrity of the
Church. We have obser-
ved and doe daily the peo-
ple called as it were by a
voice from heaven,
Come out of *Babylon*, that
is to say, out of the Church
of Antichrist. Our eyes
haue seene these things
fulfilled, which we have
read of as being foretold
so many Ages agoe.

These things mooved
the mind of Master *Gilpin*
wonderfully to follow
that Church which was
shewed vnto him out of
the word of God. The
Church of *Rome* kept the
rule

rule of faith intire, vntill
that rule was changed and
altered by the Councell
of *Trent*. And from that
time it seemed vnto him
a matter of necessitie to
come out of the Church of
Rome, that so that Church
which is true & called out
from thence might follow
the Word of God. For
this calling out seemed to
point out vnto vs a peculi-
ar estate of the Church:
so *Abraham* was called out
from *Vr* of the *Caldees*, the
people of *Israel* were cal-
led out of *Egypt*, the *Iewes*
out of *Babylon*, after the
captivity of seventy yeres:
and at the last after the
selfe same manner the Re-
formed Church called out
of Mystical *Babylon*, or the
Church

Church of *Rome*. These things were seen: to have beene brought to passe by the wonderfull providence and powerfull hand of God. Therefore he saw that there was a necessity of coming out of her, and that that Apostaticall Church was to be forsaken. But he did not these things violently, but by degrees.

In the meane while *Cuthbert Tunstall* Bishop of *Durham* had a purpose to send Master *Gilpin* to visit Churches in forraine parts allowing him meanes for his travell. This *Tunstall* was Master *Gilpins* Mothers Vncle. But before hee vndertooke his voyage being commanded

C

to

to Court he preached before King *Edward* the sixth touching Sacriledge; which sermon is publike in print. Then he applied his minde to thinke vpon his travell. Now so it was that hee had a Parsonage bestowed vpon him by the care of his friends. This Parsonage Bishop *Tunstall* perswaded Master *Gilpin* to keep still in his hands, as a meanes to furnish him with allowance for his travell, that hee might demeane himselfe more honestly and more Gentlemanlike therein. But *Gilpin* who had reteined this Parsonage but a short while, before hee would betake himselfe to travell called vnto him a friend,

friend, whom he knew to be Religious, and a Scholler, and one that would not bee idle in the function of the holy Ministry, and vnto him hee made a resignation of his place but a little while before bestowed vpon himselfe. Which thing when Bishop *Tunstall* came to know of, hee chid with Master *Gilpin*: And, I (saith hee) have a care of thee, and thou reiectest it as impertinent: But I tell thee this before hand, that by these courses thou wilt die a begger.

At the first *Gilpin* in-
deavoureth with faire language to appease the mind of the Bishop his especial good friend. After-
C 2 wards

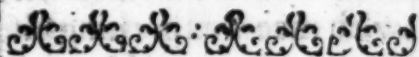
wards hee added that hee had left his Parsonage upon necessity, becaule hee could not keepe it in his hands with any peace of conscience. But (saith the Bishop) thou maist hold it with a dispensation, and in this case thou shalt bee dispensed withall. But (answered *Gilpin*) the Divell will not be restrained by any bonds of dispensation from labouring in mine absence the destruction of my people committed to my charge: And I feare that when God shall call me to an account of my stewardship, it will not serue my turne to make answere that I was dispensed withall whiles the Divell made havock of my

my flock. At which answer the Bishop seemed offended: but having hereby made triall of the sinceritie of *Gilpins* heart, he began to vse him with more and more respect. Yet he did often threaten him, as Master *Gilpin* was wont to say, that *Fathers soule*, (a familiar word of the Bishops) *Gilpin* would die a begger.

In his trauell abroad he first visited his brother *George* at *Mechlin*, who had written unto him to that purpose: then he lived for a while at *Lovaine*, and at *Antwerp*, and at *Paris*. After he was departed out of *England*, hee received letters a second time from his brother *George*, where.

by hee was directed to meete him at *Mecklin*, because he had something to deliver vnto him by word of mouth that hee could not conveniently write. After they were met, Master *Gilpin* vnderstood the reason why he had sent for him thither to bee nothing else, but onely to perswade him to take vpon him a Parsonage, which might afford him maintenance while he should visite forraign Vniuersities. *Gilpin* now seemed to himselfe to be in a strait, for he knew that he had lately given the Bishop distast vpon this occasion, and hee perceiued that in this matter his brother was put vpon him by the
the

the Bishop. At last therefore he writes back to the Bishop in these words.



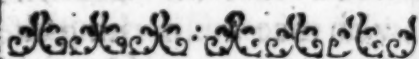
The letter followeth.



Y very honorable good Lord, and most worthy ever to be honoured by mee: I thought it not fitting to conceale from your Lordship that my brother hath written vnto mee of late, that setting all excuse aside I should give him meeting at *Mechlin*, because hee had something to say vnto me touching very necessary affaires
C 4 which

by hee was directed to meete him at *Mecklin*, because he had something to deliver vnto him by word of mouth that hee could not conveniently write. After they were met, Master *Gilpin* vnderstood the reason why he had sent for him thither to bee nothing else, but onely to perswade him to take vpon him a Parsonage, which might afford him maintenance while he should visite forraign Vniuersities. *Gilpin* now seemed to himselfe to be in a strait, for he knew that he had lately given the Bishop distast vpon this occasion, and hee perceiued that in this matter his brother was put vpon him by the
the

the Bishop. At last therefore he writes back to the Bishop in these words.



The letter followeth.



Y very honorable good Lord, and most worthy ever to be honoured by mee: I thought it not fitting to conceale from your Lordship that my brother hath written vnto mee of late, that setting all excuse aside I should give him meeting at *Mechlin*, because hee had something to say vnto me touching very necessary affaires
C 4 which

which could not bee dispatched by letters. When wee were met, I vnderstood that his businesse with mee was nothing else but to trie me, if I would take vpon me a living, whiles my selfe in the meane while should remaine a Student in the Vniuersitie. But had I knowne before hand, that this was the cause of my iourney I should not have thought it necessary to have interrupted my studies with going to *Mechlin*. For now I confesse I have discussed it with all the learned, but especially with the holy Prophets, and with the most ancient and most godly writers since the time of our Saviour
our

Saviour : so that I am fully resolved so long as I live never to burden my conscience in this case, nor to keepe a living in mine owne charge with condition to live from it. Hee answered that your Lordship had written unto him that you would gladly conferre a living upon me, and that your Lordship and mine other friends, whereof himself was one, iudged me too scrupulous in conscience in this case. Whereunto I answered, if I be somewhat too scrupulous, (as I thinke I am not) yet it is a matter of that nature, that I had rather bee a little too strict, then to give my conscience too much scope here.

C s

in.

in. Forasmuch as I am once perswaded, that I shall not offend God in refusing such a living as I cannot be resident upon: so long as I do not censure evill of other men, as I hope I never shall: yea I pray daily for all those who have the care of soules, that they may be able so to give an account vnto God of the charge committed vnto them as may bee most for the glory of God and the edification of his Church. He told mee also your Lordship would not confer any charge vpon me but such a one as should be served as well, or perhaps better in mine absence, then if I were there my selfe.

Where-

Wherunto I answered, that
I doubted not but that
there might be in *England*
a great number of men
farre more able then my-
selfe to take the cure upon
them : And therefore I
wish aboue all things that
they may retaine both the
place and the benefite, and
feede both the bodies and
thesoules as I suppose all
good Pastors are bound in
conscience to doe. But for
mine owne part I cannot
in conscience reape be-
nefit from that place,
wherein another man be-
stoweth his indeavours.
For though any other
should teach and preach
for me as constantly and
industriously as ever Saint
Augustine did, yet cannot

I thinke my selfe discharged by another mans paines-taking. But if yet I should bee perswaded thus to offer violence to my conscience upon condition to remaine either here or in any other Vniversite, my disquiet-of-conscience would never permit me to profit in my study. At this present I praise God, I have obtained a comfortable privacy in my studies neere to a Monastery of Minorite Friars, so that I have opportunity to make vse of an excellent library of theirs so often as I will. I frequent the company of the best schollers, nor was I ever more desirous to learne. hereupon being

ing given to vnderstand
by my brother *George*, that
your Lordship had some
thoughts of bestowing a
living vpon mee, which
thing might interrupt the
course of my studies, I
emboldened my selfe (vp-
on the experience which I
haue had of your Lord-
ships love towards me) to
vnlock the closet of my
thoughts vnto your good-
nesse freely: Humbly be-
seeching that your Lord-
ship will bee pleased to
permit mee to live free
from a Pastorall charge,
that I may the more qui-
etly apply my studies.
And forasmuch as I vn-
derstand that your Lord-
ship is sollicitous, how I
should be provided for, if
God

God should call your Lordship, (who are now well in yeares) out of this world, I beseech you that the thought thereof may no more disturbe you. For if I shall be brought low in meanes, I doubt not but in short time to be able to obtaine some lecture either in this Vniversitie or elsewhere, where I shall not lose my time, a course which is much more pleasing vnto mee, then if I should take upon me a Pastorall charge. I beseech Christ preserve your Lordship.

*From Louaine the 22. of
November, 1554.*

Thus farre Master
Gilpins Letter.

Now

NOW tell me, what one
of all those gaping
Rookes of our time hath
indeavoured with more
art to acquire then this
man to decline a spirituall
living? At his first com-
ming over into the parts
beyond the Seas, he resi-
ded for the most part at
Louvaine, afterwards hee
went to *Paris*. Whiles he
abode in *Paris*, Bishop
Tunstall was carefull that
a certaine booke which
himselſe had written at
that time concerning the
truth of the body & blood
of Christ our Lord in the
Eucharist should be pub-
lished in Print by the di-
ligence of Master *Gilpin*. I
am not ignorant that some
Papists have objected to
Master

Mr. *Gilpin*, that the same worke was by him corrupted contrary to the mind of the Author. And even in mine hearing, when after these things I was a Scholler vnder him at *Houghton*, *Francis Wickliffe* gave notice unto Mr. *Gilp.* what was muttered touching the corrupt: Edition Whereupon hee having disprooved that suspicion by many reasons, at the last produced the letters of *Cuthbert Tunstall*, wherein the Bishop gave him very great thanks, because he had beene both faithfull and diligent in the Edition of that worke.

At *Paris* Master *Gilpin* resided in the house of *Vasosarins*, and conversed with

with learned men. And whiles he asked the opinions of learned men, concerning these things, which had troubled his minde, for the most part they answered him in that manner, not as if they regarded the pacification of conscience, which hee aimed at onely, but the establishment of the Traditions of the Church.

At that time was *Neale* at *Paris* also, with whom Master *Gilpin* dealt somewhat freely, that both of them together might joyn in pursuit of the truth. They had by chance some discourse touching the adoration of Images; Master *Gilpin* was much troubled hearing the Papists con-

condemne Idolatry in their discourses and yet permitting to the people every where the adoration of Images. He demaunded with what comfort of conscience any man could bow himselfe before an Image: and is not this (saith he) the idolatry forbidden in the second commandment? This did Master *Gilpin* demand of him the rather, because he observed the man a little too much addicted to the Popish opinions. *Neale* answered with that usuall distinction of an Idol and an Image. That the Images of the Saints were not Idols and so consequently that the worshipping of their Images was no Idolatry.

latrie. Master *Gilpin* replied, there is no mention of an Idol in the second commandment, but there is a prohibition of bowing before a graven Image, or the likenesse of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth: wheresoever they are, we are forbidden to fall down before the likenesse of them. And what (saith he) maketh an Idol? The workeman frameth the similitude of some man, the graven Image is not an Idol, but adoration maketh it an Idol. Therefore the Apostle saith, that an Idol is nothing, because there is but one God. In the opinion of the person adoring

ring it seemeth to bee something, but that which the fancie of the partie adoring apprehendeth, is indeede nothing in the world: therefore Idolatry is when the worship due to God onely, is bestowed vpon the creature. But whosoever in prayer boweth downe himselfe before any creature whatsoever, giveth vnto the creature the worship due to God alone. The commandement of God forbiddeth vs to make vnto our selves any graven Image, or the likenesse of any creature. But they make it to themselves who make it for a religious vse. We are also forbidden to bow down our selves.

selues before any such creature; for those who doe so, doe serue and worship the same creature. And in this place that distinction of *Latria*, and *Doulia* is frivolous, which are words of the same significatiō, forasmuch as that distinction, is taken away by the expresse words of the commandement; *Thou shalt not bow downe unto them*: So that bowing downe unto them is forbidden, notwithstanding we see it practised every where. To this *Neale* answereth, that the ordinances of the Church are not to be altered without mature deliberation. *Gilpin* replyeth that it is not in our power to alter the ordinances

dinances of the Church. But seeing I cannot alter things already determined in the Church, it remaineth that I especially endeavour to discharge my selfe, and to draw neere to the sincere worship of God, as his grace shall enable me.

Master *Gilpin* did often professe that when hee lived amongst the Papists, hee had observed many things which had estranged his heart from that religion. He understood that a mans chiefest comfort consisted in the Article of iustification, which Article he saw so obscured in Popery that true consolation was vitterly excluded. Therefore hee did
with

with all diligence enquire into the Scriptures and writings of the Fathers. Returning into *England* in the dayes of *Queene Mary* he beheld to his great grieve the Church oppressed with blood and fire: and being placed by Bishop *Tunstall* in the Rectory of *Esfingdon*, hee began to preach the Word of God, and sharpely to taxe some vices which then raigned in the Church. Hee propounded the doctrine of salvation plainly & soundly, which thing procured him many backe friends, especially, among the Clergie whose faults hee had touched to the quick. There was at that time among the Clergy of Bishoprick

shoprick of *Durham* one
Tunstall Parson of a
Church in that Diocesse.
This man was very hot a-
gainst *Gilpin*, and accused
him often to the Bishop
as an heretick, & one that
deserved to bee burnt as
other hereticks were. But
the Bishop could not in-
dure to shed blood, and
therefore dealt mildly
with him, and preserved
him from the projects of
his enemies.

I have heard *Anthony*
Carleton relate, (and he at
that time lived in the Bi-
shops house) that the Bi-
shops Chaplains at a cer-
taine time had some dis-
course with *Gilpin* about
Luther : and that one of
them had asked him what
hee

he thought of *Luther*, and his writings. *Gilpin* confessed that he had not read the writings of *Luther*. I propounded vnto my selfe (said he) this course, first of all to search the Scriptures diligently, and to bee acquainted with the expositions of the Fathers vpon them. As for the writings of the *Neoterickes*, I have onely looked vpon them: howbeit I refuse them not when and where they agree with the Ancients. One of them commended Master *Gilpins* resolution, and said it would be well with the Church, if all men would duely respect the writings of the Fathers: for then vpsstart opinions of late writers
D would

would not so much disturb the Church, such as are these of *Luther*.

But *Gilpin* answered, if *Neoterikes* and late writers produce the opinions of the auncient Fathers, the noueltie of the mē is not to be disdained, but the antiquitie of the doctrine is to be reuerenced.

Tney hereupon subtilly draw on *Gilpin* into a disputation concerning the Sacrament of the Altar; propounding therein two questions, the one concerning the Reall presence, the other concerning Transubstantiation: Touching the Reall presence *Gilpin* confessed that he had no very strong Argument wherewith in his
judge-

iudgement hee might oppose the Reall presence : For I suppose, (saith he) that therein lieth hid a great mystery, such a one as is above my capacity, rather to bee adored then disputed vpon. They asked then what he thought of Transubstantiation? He answered that there was no necessity why wee would beleeue those things which haue no solid foundation in the word of God. Doe you not then beleeve, (said they) as the Church beleeves? *Gilpin* replyeth that the Church had not alwayes held that as an Article of faith : I am saith he, of the Catholick faith, and the Catholick faith changeth

not. But in this point I see alteration, such as the Catholike faith is not capable of. They demanded what alterations in faith he had observed touching the Sacrament of the Altar. He replieth: I do not finde that in the Church in former ages, there was any thing spoken, or written about Transubstantiation. *Peter Lumbard* was either the first, or at least one of the first that brought in the alteration of the auncient faith. And what doe you your selues thinke? Is the bread in Transubstantiation converted into the Flesh and Blood of Christ? They answered, that they beleeve so absolutely. But, saith
Gilpin,

Gilpin, Peter Lumbard who was the first man that made an alteration of the faith of our forefathers in this point, himselfe did not beleeve as you doe. For in his fourth booke the Eleventh Distinction, F. thus he hath it : there is no Transubstantion but of bread into flesh, and wine into blood. And if that be true, then doublesse it followes consequently, that in the Transubstantiation of the bread there is no blood. And now (saith hee) how will you reconcile these things ? They stood at a stand, as having nothing to answer, because the words of *Lumbard* plainly deny that in the Transubstantia-

ted bread can bee any blood, or in the wine his flesh. Whom when *Gilpin* had obserued to stagger in this point, take notice now (saith he) of the immutability of the Catholicke faith: wee see the alteration of Transubstantiation. For when *Lumbard* had broached this doctrine, that there was a kinde of change, he would have it none otherwise understood then thus: that the bread onely should bee changed into flesh, and the wine onely into blood.

Nor did men that time dreame of any other conversion in the Sacrament of the Altar, vntil the fiction of concomitancie was broached by *Thomas Aquinas*

quinas. Hee was a man that vnderstood well the difficulty of this point, and therefore hee vnderpropped it with *Concomitancie*, that forsooth by reason of *Concomitancie* there is both flesh and blood in the Transubstantiated bead. But these are the inuentions of later men, whereas the Catholicke religion abhorreth invented alterations in matters of Faith. While they were houlding this disputation without speaking aloud, because they were close at the Bishops backe, who at that time sat before the fire, for it was in the winter season: the Bishop leaned his chaire somewhat back-

wards, and hearkened what they said. And when they had done speaking, the Bishop turning to his Chaplaines, vseth these words. *Fathers soule, let him alone, for hee hath more learning then you all.*

Whilest hee lived at *Essington*, he preached the Word of God constantly to the people. Now so it was that the *Archdeaconry* of *Durrham* was annexed to the rectory of *Essington*. Thereupon Master *Gilpin* for a time supplied both places. And when by chance he had notice that the Bishop was so carefull of him, that he had a purpose to encrease his maintenance, he made answer that

that he was provided for sufficiently & even somewhat more then sufficient already; and desired the Bishop that he might have his good leave to resign either the Rectorie or the Archdeacons place: for (saith he) the one of them will be sufficient, me thinks both together are too-heavie a burthen for me.

Hereat the Bishop seemed to bee mooved with him, and said: have not I told thee before hand, that thou wilt die a begger? I found them both combined; and combined I will leave them.

Not long after hee bestowed vpon Master Gilpin the Rectorie of Houghton being a very large Pa-

rish contayning 14. Villages with very large possessions, Master *Gilpin* being settled at *Houghton* persevered most constantly in the duties of the Ministry and repaired the decayed houses. His parsonage house seemed like a Bishops Pallace; nor shall a man lightly finde one Bishops house amongst many worthy to bee compared to this house of his, if he consider the variety of buildings, and neatnesse of the situation.

Whiles Master *Gilpin* lived at *Houghton*, hee was touched with a care not of that Parish onely but of many more: for hee saw and was much grieved to see many congregations through

through the distast of impropriation, as they call it to be even disperled and destitute of Pastours. For the parsonages being in the possession of Laymen, there remained not maintenance for a Minister, for the Laymen sought out for poore base Priests, who were onely able to read prayers to the people morning and evening: nor did the one vse to require, or they take care to performe any more. This desolation of the Church, and ignorance of the common sort much troubled the holy heart of Master. *Gilpin*. Hee therefore purposed with himselfe, with as much care and vigilancie as he could,

not

not to make vp the breach wholly (for that was a thing impossible for him to doe) but to doe his owne dnty to the best of of his indeauours, that the truth may be propagated, and God glorified. This desolation of the Congregations appeared most of all in *Northumberland* and the parts adioyning which are called *Riddesdale*, and *Tindale*. For in these quarters, especially, in that time, the Word of God was never heard of to bee preached amongst them. but by Master, *Gilpins* Ministry. So that once a yeere it was his custome to make a iourney amongst them.

For which purpose hee would

would usually take the opportunity of Christmas Holidayes, when in respect of frost and snow other men were loath to travell. That time hee liked best, because then there came many Holy dayes together, and the people would more vsually assemble upon the Holy dayes, whereas at other times they neither would come together so easily, nor so often.

Hee got himselfe a great deale of estimation and respect amongst this people both by preaching and by distribution of monies to the poore in his Journey, being sometimes benighted before hee was well aware, and forced to lodge

lodge in the snow all night. In which extremity, he commanded *William Airy*, who for the most part attended upon him, to trot the horses up and downe and neither to permit them nor himselfe to stand still, whiles he himselfe in the meane while did bestirre himselfe sometimes running, sometimes walking, as not able to stand still for cold. At home his daily care was for the discharge of his Ministry and provision for the poore.

Now there was in this towne of *Houghton* a street of poore people : for their reliefe he tooke order that every Thursday through the yeere a very great pot should

should be provided full of
boyled meat purposely
for the poore. And not at
Haughton alone, but even
wheresoeuer opportunity
presented it selfe, hee was
carefull for the poore, in-
somuch that by the com-
mon consent of the
Countrey people he was
stiled a father of the poore.

Vpon a time as he was
returning home vpon a
journey there was a cer-
tain husbandman at plow,
in whose teame of horse
one vpon a suddaine fell
down, whether with being
overwrought or vpon
some disease it is uncer-
taine. The husbandman
and those who were with
him did their best to raise
the horse againe with all
the

the strength they had : but it was in vaine, for the horse was dead. Master *Gilpin* passing by accidentally, stayed to observe the issue of the matter : And perceiving that the horse could not be raised againe and that the husbandman was exceedingly grieved for the death of his beast, and that he cryed out hee was even undone by that miserable accident, he commanded his man to alight from the horse hee had under him, and patiently to carry the saddle and bridle to the next towne, and to give to the poore man the horse whereon hee rode. The husbandman thereupon cryed out, Alas
Sir,

Sir, I am not able to pay you the price of so good an horse. Bee of good cheere (saith Master *Gilpin*) thou shalt never pay me for him till I demand it, in the meane while go on with thy worke. Yea, and many a time as he travailed was he accustomed thus to helpe poore men. When at any time hee chanced to meete any naked poore, he would put off part of his apparell to cover their nakednesse: and at his table he vsually fed many poore persons.

When that blessed Q. *Elizabeth* of never dying memorie after the direfull times of her sisters Raigne came to the Crowne, the

the scarcety of learned men who were able to preach the Word of God, mooved not onely many religious persons, but even the very Councell of the Queene to seeke a saluē for this sore by all the meanes they could Master *Gilpin* observing the laudable endeavors of many in relieving the Churches want in this kind, himselfe also was exceeding studious to doe what good he could possible in his owne charge. Whereupon he began to conceiue thoughts of a seminarie of good literature, or a grammar-schoole; and builded a schoole allowing maintenance for a Master and Vsher. Himselfe also made choice

choice out of the same schoole of such as he liked best to bee prinately instructed by himselfe. Which resolution of his much benefited Master *Gilpin* himselfe, and the whole Church of God all *England* over. For in that schoole of his were bred very many learned men, who very much graced the Church by their indeavours and vprightnesse of life.

There was great resort of sehollers to that Schoole of his, many of whom were boarded in the towne, and many at Master *Gilpins* house. He boarded the sonnes of Knights and Esquires at a small rate; those who
were

were of his kindred were free : yea and he had many poore mens-sonnes vpon whom hee bestowed both meate, and drinke, and cloth, and education. Whereby Master *Gilpins* Schoole was every where spoken of to his credit, but himselfe much more. Out of this Schoole of his he sent daily very many to both Vniuersities, vnto diuers wheteof he also allowed maintenance in the Vniuersity at his owne cost and charges. And now while he was wholly taken up with these imployments, glory and reputation which followeth him that flyeth from it, and flyeth from him that had pursued it, had made the
name

name of Master *Gilpin* most renowned, inso much that he was not onely honoured among the Fathers of the Clergie, but amongst all the Nobility of the Kingdome. Amongst the Nobles at the Court the Earle of *Bedford* was one that marveilously respected Master *Gilpin*. This Earle earnestly desired of the Queene that the Bishoprick of *Carlile* at that time vacant upon the death of *Owen Oglethorpe*, should be bestowed vpon Master *Gilpin*, and obtained it. And thereupon the Earle dispatcheth his letters to Master *Gilpin* to gather that power of election which is termed *Congedestleir*.

Master

Master Gilpin receiving the letters together with the Congedestier, sent backe a messenger out of hand with letters to the Earle, wherein having returned all hearty thanks to the Queene, and to the Earle, hee humbly besecheth the Earle to be mediator to the Queene for him, and to get him excused as concerning the Bishoprick, alleaoging that he was best acquainted with his owne strength, and conscious to himselfe of his owne insufficiency for the discharge of, so great a place: if in the meane while he could be any other way seruiceable to the Church, he would be diligent and carefull in
some

some meaner imploiment.
At that time was *Edwin Sandes* Bishop of *Worcester*, a man venerable for his approved wisdom, learning, and holinesse of life, who was afterwards translated to *London*, and thence to *Yorke*. This Bishop happened to be in *London* at the same time when the Earle of *Bedford* was busy about the preferring of Master *Gilpin* to a *Bishoprick*: and hee, either by the perswasion of the Earle, or out of the intire love which he bore to Master *Gilpin* (for he was neere a kin vnto him) dispatch-ed letters to Master *Gilpin*, whereby hee perswaderth him to accept of, and to keepe

keepe the *Bishoprick* thus offered. The Letter was found amongst Master *Gilpins* papers in these words.



Much and worthily respected Coozen, having regard unto the good of the Church of Christ, rather then to your ease, I have by all the good meanes I could, beene carefull

to have this charge imposed upon you, which may be both an honour to your selfe, and a benefis to the Church of Christ. My true report concerning you hath so prevailed with the Queenes Maestie that shee hath nominated you Bishop of Carlisle.

I am not ignorant that your inclination rather delighteth in the peaceable tranquillitie of a private life. But if you looke upon the estate of the Church of England with a respectiue eye, you cannot with a good conscience refuse this charge imposed vpon you : so much the lesse, because it is in such a place, as wherein no man is found fitter then

E

your

your selfe to deserue well of the Church. In which respect I charge you before God, and as you shall answer to God herein, that setting all excuses aside, you refuse not to assise your Countrey, and to doe service to the Church of God to the uttermost of your power. In the meane while I give you to understand that the said Bishoprick is to bee left untouched, neither shall any thing of it bee diminished (as in some others it is a custome) but you shall receiue the Bishopricke entire as Doctor Oglethorp hath left it.

Wherefore exhorting and charging you to be obedient to Gods call herein, and not to neglect

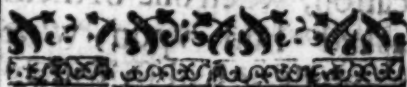
neglect the duty of your owne
calling, I commend both
your selfe and the whole bu-
sinesse to the divine provi-
dence.

In haste: At London
the fourth day of
April. 1560.

Your kinsman and Brother,

EDVIN WOR-

CHESTER.



MAfter Gilpin retur-
neth thanks to the
reverend Bishop his kins-
man. But as touching the
Bishoprick, he desireth to

be excused, and in that resolution hee became vn-mooueable. And many there were who thought him blameworthy because he had so stiffely reiected a Bishoprick. But amongst some Master *Gilpins* reputation seemed to grow greater by this refusall, then if he had accepted the offer. I remember that I my selfe have heard him discourſing amongst his friends touching this occasion, when one of them asked him vpon what grounds he had so stiffely refused a Bishoprick : to whom hee made anſwere, that hee refused not so much the Bishopricke, as the inconvenience of the place. For (saith he) If
I

I had beene chosen in this kinde to any Bishopricke elsewhere I would not have refused it, but in that place I have beene willing to avoid the trouble of it, seeing I had there many of my friends and kindred, at whom I must consive in many things, not without hurt to my selfe, or else deny them many things, not without offence to them: which difficulties I have easily avoided by refusall of that Bishopricke.

Vpon this refusall of Mr. *Gilpin*, Doctor *John Best* a learned and religious man was made choice of for the place: but whether hee had it conferred vpon him vpon the same

termes as it was proffered to Master *Gilpin*, that no diminution should bee made of any part thereof, that I know not.

Not long after this his refusall of that Bishoprick, he was set vpon by another request, to wit, that he would take vpon him to be Provost of *Queenes Colledge*, in *Oxford*, whereunto hee was chosen; or at least hee would bee pleased to nominate some other for that place who might be a good and fitting man for the same. There was a letter written vnto him by *Thomas Francis* to this purpose.

Com-



Commendations Pre-
 mised, &c. Seeing
 I have a resolution
 to relinquish this place
 which I now hold in
 Queenes Colledge in Ox-
 ford, being heartily desi-
 rous that some vertuous,
 godly, and learned man,
 and such a one as by the
 statutes of the Colledge
 shall be fit, may bee cho-
 sen to the place, I have
 thought good once more
 to make a tender of the
 same vnto you: which if it
 shall please you to accept I
 shall be ready vpon the re-
 ceit of your letters to that
 purpose to advertise the

Fellowes therof, whom I know to be marveilously well inclined towards you. But if so great a trouble with so small a maintenance (for so I may truly terme this burthen) do not giue you content, I intreat your advice and direction as a friend to nominate me a man vnto whom I may resigne the place, such an one as your selfe shall know to bee a man fitting; and one who may and ought to be chosen. I shall gladly be directed by you so soone as I shall understand your mind by your letters, which I pray you be careful to send mee with all convenient speed. In haste from *Oxford* the 17 of *December*, 1561. What

What answere Master
Gilpin returned to this mes-
 sage, I doe not finde, but
 it is manifest that hee re-
 fused the offer of that pre-
 ferment. For against all
 the intreaties of friends in
 these kindes, he remained
 constant and vnmoueable,
 as the Poet spake of King
 LATINVS.

*Ille velut pelagi
 rupes immota resistit.*

Mooved no more
 Then Rocke on shore.

E s And



ANd all this while
 Master *Gilpin* seemed
 even to supply the place of
 a Bishop by preaching, by
 taking care of the poore,
 and by making provision
 for the necessity of other
 Churches, by erecting of
 Schooles and by accom-
 modating men learned
 and fitting for the holy
 Function of the Ministe-
 ry. As for Master *Gilpins*
 house it was like a very
Monastery, if a man con-
 sider a *Monasterie* such as
 were those in the time of
 Saint *Augustine*, but not
 such as these latter ages
 have

have brought forth.

William Lord Cecill Baron of Burghley Principall Secretary to the Queene being sent into *Scotland* about affaires of State, in his returne homewards being drawne with the fame of *Master Gilpin*, came to *Houghton*, and visited him. *Master Gilpin* entertaineth him with all respects and due rites of hospitality. When the Lord *Cecill* had well observed *Master Gilpin*, and had approved the extraordinary courtesie of the man, and had tooke notice of such diligence, and abundance of all things with so compleat service in the entertainment of so great a stranger, and so vnlooked for

for a guest, being now ready to depart thence, hee spake on this wise:

That hee had heard much by the report of others touching *Master Gilpin*, but what hee now had seene and tryed was much more then that which hee had formerly heard.

Therefore speaking in very friendly manner to *Master Gilpin*, he said: Sir, if you have any occasion or suite at Court or before the Councel, I pray you to make vse of me as a mediatur for you.

The honourable *Baron* being returned towards *Durham*, When he came to the hill called *Rainton*, he, reflecting his eye vpon

on the whole champion Countrey which hee had now passed, hee looked backe very earnestly both upon Master *Gilpins* house and situation thereof; and useth these words. I doe not blame this man (saith he) for refusing a Bishopricke: for what doth hee want that a Bishopricke could more enrich him withall? Besides that he is free from the greate waight of cares. Master *Gilpin* did not omit to visite the people of *Ridsdale* and *Tindale* once every yeare. Amongst whom he was esteemed a very Prophet, and little lesse then adored by that halfe barbarous & rusticke people.

It happened by chance that whiles Master *Gilpin* preacht amongst them, a certaine good-fellow had stolne away Master *Gilpins* horses : upon the missing whercof, there is Hue and Cry raised through the Countrey, that Master *Gilpins* horses were stolne, and must bee searched for with al possible diligence. The fellow who had stolne them, so soone as he heard that they were Master *Gilpins* horses (for he knew not whose they were when he tooke them away) was in great feare and trembling. The theft did not much trouble his conscience, but when hee heard the name of Master *Gilpin*, it cast him into
trou

trouble and distraction of heart. Therefore in much trembling, and with all the speed hee could hee brought backe Master *Gilpins* horses, and humbly craved the pardon and benediction of Father *Gilpin*; and protested that after it came to his knowledge that they were Master *Gilpins* horses he was afraid to be thrust downe quicke into Hell, if hee should doe him any wrong.

Vpon a time when Master *Gilpin* was in these parts at a towne called *Rothbury*, there was a pestilent faction amongst some of them who were wont to resort to that Church. The men being
blo-

bloodily minded practised a bloody manner of revenge, termed by them Deadly-feed. If the faction of the one side did perhaps come to the Church, the other side kept away because they were not accustomed to meete together without bloodshed. Now so it was, that when *Master Gilpin* was in the pulpit in that Church, both parties came to Church in presence of *Mr. Gilpin*; and both of them stood, the one of the in the upper part of the Church or Chancell, the other in the body thereof armed with swords and javelins in their hands. *Mr. Gilpin* somewhat moved with this unaccustomed specta-

spectacle goeth on never-
thelesse in his Sermon; and
now a second time their
weapons make a clashing
sound, and the one side
drew neerer to the other,
so that they were in dan-
ger to fall to blowes in the
middest of the Church.
Hereupon *Master Gilpin*
commeth downe from the
pulpit, and stepping to the
ring-leaders of either fa-
ction, first of all he appea-
sed the tumult. Next, hee
laboureth to establishe
peace betwixt them, but
he could not prevaile in
that: onely they promi-
sed to keepe the peace vn-
broken so long as *Master*
Gilpin should remaine in
the Church. *Master Gilpin*
seeing he could not utterly
extin-

extinguish the hatred which was now inveterate betwixt them, desired them that yet they would forbear hostility so long as hee should remaine in those quarters: and this they consented vnto. *Master Gilpin* thereupon goeth vp into the pulpit again (for hee had not made an end of his Sermon) and spent the rest of the allotted time which remained, in disgracing that barbarous and bloody custome of theirs, and (if it were possible) in the vtter banishing of it forever. So often as *Master Gilpin* came into those parts afterwards, if any man amongst them stood in feare of a deadly foe hee resorted
usual.

usually where *Master Gilpin* was, supposing himselfe more safe in his company, then if he went with a guard.

Vpon a certaine Lords day, *Master Gilpin* coming to a Church in those parts before the people were assembled, and walking vp and downe therein, espied a gloue hanged on high in the Church. Whereupon hee demanded of the Sexton, what should bee the meaning thereof, and wherefore it hanged in that place. The Sexton maketh answer that it was a glove of one of the Parish who had hanged it vp there as a challenge to his enemy, signifying thereby that hee was ready

dy to enter combate with his enemy hand to hand, or with any one else who should dare to take downe that challenge. *Master Gilpin* requested the Sexton by some meanes or other to take it downe. Not I Sir, (replied the Sexton) I dare doe no such thing. But (said *Master Gilpin*) if thou wilt but bring mee hither a long staffe, I will take it downe my selfe: and so when a long staffe was brought, *Master Gilpin* rooke downe the glove and put it in his bosome. By and by came the People to Church in abundance, and *Master Gilpin* when he saw his time went vp into the pulpit: In his Sermon he rooke occasion to

to reprove these inhumane challenges, and rebuked them sharply for that custome which they had of making challenges by the hanging vp of a glove. I heare saith he, that there is one amongst you, who even in this sacred place hath hanged vp a glove to this purpose, and threatneth to enter into combate with whosoever shall take it downe. Behold, I have taken it down my selfe, and at that word plucking out the glove hee shewed it openly, and then instructed them how vnbecoming those barbarous conditions were for any man that professed himselfe a Christian, and so laboured to perswade them

them to a reconciliation,
and to the practice of mu-
tuall loue and charity a-
mongst themselves.

After his Sermon it
was his custome to distri-
bute money amongst the
poorer sort, and many
times to visite them who
were imprisoned, and after
he had preached vnto
them in prison, to bestow
money largely amongst
the prisoners: many of
whom he brought home
to repentance for their for-
mer passed life, and to ho-
nest conversation: and for
many who were condem-
ned to die he procured par-
don, and saued their liues.

When wee were chil-
dren a rebellion was raised
in the North by the Earles
of Northumberland & Cam-

Cumberland. Which *Master Gilpin* perceived before hand by certaine evident signes. And because hee vnderstood that in so troublesome a time hee should want power to defend himselfe and his owne, he conceived thoughts of going aside for a while. Therefore after a speech made to the *Masters* and *Schollers* that they should demeane themselves carefully and peaceably untill his returne, himselfe went to *Oxford*: residing there untill the *Queenes Army* vnder the command of the *E. of Suffex* should make speede to *Durham* for discomfiture of the rebels. The rebels were now within *Durham*, but at the

report of the Queenes Army they disperied themselves and fled. After they were put to flight, there was sharpe and cruell proceedings against the simpler sort, whom the rebels had drawne to their faction vnder pretence of serving the Queene: for the silly people were solicited as for the Queenes service, the rebels in all places giving it out that they stood for the Queene. During the time that the rebels had possession of *Durham* with their Army, *Masse* was sung in the Cathedrall Church day by day; some of them flew out as farre as *Houghton*. There they found Master *Gilpins* barnes full of corn, young

young cattell ready fatted,
and many things provided
for hospitality: but they
make waste of all, selling
the corne, consuming the
fatted ware, and basely
making havocke of all
those things which Master
Gilpin had provided for
pious and honest vses.
There was among them
one fellow whom Master
Gilpin had sometimes saved
from the gallows, and
this knave was the wick-
edest of all the rest in rio-
ting away Master *Gilpins*
goods. Now after the Re-
bels were dispersed, and
proceeding made against
the simple people some-
what more sharply then
was fitting, Sir *George*
Bowes, who was constitu-
F red

ted marshall for that purpose, Master *Gilpin* who was now come home againe, begged the lives of many by his intercession: for he knew well enough that many men were drawne as it were into the snare, not willfully, but through ignorance, and through the fraudulent practises of others. And now the whole trouble being over, Master *Gilpin* returneth to his accustomed indeavours of studies and charity. There was betwixt the most learned and reverend *James Pilkington* then Bishop of *Durham* and Master *Gilpin* more the ordinary friendship through their long acquaintance and partie of dis-

dispositions. The Bishop was wont oftentimes to visite Master *Gilpin* at his house, and the Bishop also incited the rather by Master *Gilpins* example builded a schoole at *Lancaster*, and brought the statutes of the schoole so be over looked and examined by Master *Gilpin*. Hee was also familiarly acquainted with, and maruailously respected *Thomas Levery* a godly and learned man master of *Sherbon-Hospital*. There was at that time, published a booke of *Thomas Cartwrights* touching Ecclesiasticall Discipline which booke was exceedingly liked by many in those dayes. *William Birch* a Canon of

Durham, a man learned, but too hastily inclining to that forme of discipline which *Cartwright* had proposed sent one of these bookes to to Master *Gilpin* to reade ouer; requesting him to looke over the booke, and that he would be pleased write backe his opinion concerning the same.

Birch seemed to bee somewhat in haste vpon the matter: for very shortly after he wrote againe to Master *Gilpin*, requesting him to send over his book with his censure of it, before Master *Gilpin* had read it all over. Master *Gilpin* did accordingly send backe the booke, and and a letter to Mr. *Birch*,
and

and as he had an excellent
vaine in verfifying, in the
end of his letter he wrote
certaine verfes, which are
theſe that follow.

*Multa quidem legi,
ſed plura legenda reliqui,
Poſt hac quum dabitur copia,
cuncta legam :*

*Optant ut careat maculis
Eccleſia cunctis,
Præſens vita negat:
vita futura dabit.*

Which verſes of his I
have thus Engliſhed,
*Much have I read,
but more remains behind,
I'll read the reſt
when I can leaſure finde :
Men wiſh our Church
no blemiſh had at all,
It cannot be ſo here,
in heaven it ſhall.*



THere came vnto Master *Gilpin* a certaine *Cambridge* man, who seemed a very great Scholler, and he dealt earnestly with *Master Gilpin* touching the Discipline and reformation of the Church. *Master Gilpin* told him that he could not allow that any human invention should take place in the Church instead of a diuine institution. And how? Doe you thinke, saith the man, that this forme of discipline is an humane invention? I am, saith *Master Gilpin*, altogether
of

of that minde. And as many as diligently turne over the writings of the auncient fathers will be of mine opinion. I suspect that forme of discipline which appeareth not to have beene received in any ancient Church. But yet, saith the man, latter men do see many things which those auncient Fathers saw not : and the present Church seemeth better provided of many ingenious and industrious men. *Master Gilpin* seemed somewhat mooved at that word, and replied, I for my part doe not hold the vertues of the latter men worthy to bee compared to the infirmities of the Fathers.

The other man made answer that hee supposed Master *Gilpin* to bee in an error in that point. But Master *Gilpin* vsed these words purposely because he perceived that this fellow had a strong conceit of I know not what rare virtues in himselfe, which opinion Master *Gilpin* was desirous to roote out of him. *George Gilpin* who had most elegantly translated out of low Dutch into English the booke of *Phillip Marnixius* Earle of *Aldeguna* called the Beehive of the Romane Church came out of the Low Countreyes vnto *Bernard*. This man was brother to *Bernard* and Agent for the Queene with the

the States of *Holland*, amongst whom he left behind him a famous memorie of himselfe for his singular wisdome. And having lived for some space most lovingly with his brother *Bernard* being about to returne from *Holland*, hee had advised with the Queene and Councell of the Kingdome touching the affairs which he had to treat vpon with the States in the Q. name. The Earles of *Leicester & Bedford* exceedingly favoured the two brothers, *George* for his wisdome in affaires of State, and *Bernard* for his holinesse of life. These requested *George* to perswade his brother *Bernard*

to declare in writing the motives and means of his conversion from the Roman superstition to the light of the Gospel. To which request Mr. *Gilpin* answered that hee would do it plainly and sincerely without any dissimulation.

The copy of his Letter to that purpose

I found among his papers to bee

thus.

The



The Letter of
BERNARD GILPIN TO
his brother GEORGE
in the yeare of our
Lord. 1575.



You doe request (brother) that I should relate vnto you somewhat at large, the manner and meanes of my conversion from superstition to the light of the Gospell: a thing, which I suppose, is not vnknown vnto you

you to have beene a worke
of many yeeres : never-
thelesse as time and health
shall giue leave I will con-
ceale nothing from you
herein. I will confesse
mine owne shame to the
confusion of the Divell, I
will say with the Apostle,
*1. Tim. 1. 13. I was recei-
ved to mercy, for I did it ig-
norantly.* In the dayes of
King Edward I was drawn
to dispute against certaine
positions of *Peter Martyrs*:
howbeit out of a natural in-
clination, I have alwayes
so farre as I could avoided
Controversies and Dispu-
tations. And when I was
but a young Divine, and
had found out by holding
that disputation that the
foundation whereto I
trusted.

trusted was not so solid as I formerly supposed it, I thereupon began somewhat seriously to read over the Scriptures & writings of the Fathers, that I might confirme my selfe in my received opinions. But God freed my minde from that prejudicate conceite by little and little, and the zeale which I had for the Popish religion began to coole in mee every day more and more. But on the other side I felt certaine sparkling desires which urged me to search out the truth. In the meane while I repaired to the Bishop of *Durham*, that I might bee further instructed; who told me, that in the matter of Transubstantiation,

stantiation, *Innocentius* the Pope the third of that name had done vnadvisedly, seeing he made it an article of faith. And hee did further confesse that the Pope had committed a great fault in that touching Indulgences and other things, he had taken no better order for the quiet of the Church.

Afterwards I conferred with Doctor *Redman*, in-whom I reposed much hope in regard of his eminent vertues, and great schollership, Hee affirmed vnto me that the booke of Common Prayer, was an holy booke, and agreeable to the Gospell. These things cast mee into many distractive thoughts. After
this

this one of the fellowes of
Queens Colledge in Ox-
ford told me that he heard
Doctor Chedsey saying a-
mong his friends that it
must come to this point,
that the Protestants must
grant vs a reall presence of
Christ in the Sacrament,
and we likewise give way
vnto them in the opinion
of Transubstantiation, and
so wee shall accord. Do-
ctor Weston made a long
Oration touching the
Supper of Lord to bee
administred vnder both
kinds.

Master Morgan told me
that Doctor Ware a man
most famous for life and
learning had affirmed
vnto him that the prin-
cipall Sacrifice of the
Church

Church of God was the sacrifice of thanksgiving. This was his answer when I had demanded of him what could bee said for the Sacrifice of the Masse. The most learned Bishops in this Kingdome at that time confuted the primacy of the Pope both in words and writing.

Master *Harding* being newly returned home out of *Italy*, in a long and famous oration so plainly set out and painted to the life the Friers and vnlearned Bishops, who had met at the Councell of *Trent* in their Greene gownes, that it abated in mee and in very many others a great deale of that opinion and con-

confidence which we had
reposed in *Generall Coun-*
cels.

These things and many
others gave me occasion
diligently to search the
Scriptures and writings
of the Fathes: whence I
had begun to obserue very
many and very great abu-
ses, and some enormities,
vsed, and as oft defended
in Popery, and to iudge
reformation necessary on
the other part. Whiles I
went on in this manner, I
was overruled by the per-
swasions of some friends
to accept of a Parsonage;
whereunto I was drawne
against my will. If I of-
fended God in vnderta-
king the charge before I
was a more sufficient
scholler

scholler, and better grounded in Religion, I aske God forgivenessse. Nor doe I doubt but I have obtained mercy in his sight. Before I was entred vpon that Parsonage I preached before King *Edward* at Grenewich a Sermon which had approbation of many good men.

The Lord Treasurer being at that time Secretary obtained for me from the King licence as a generall Preacher throughout the Kingdome so long as the King lived which time fell out to be not much about the space of halfe a yeere after. In my Sermons I handled those points wherein I was best grounded

ded, and wherein I was
vndoubtedly resolved out
of the Scriptures. I exa-
mined the *Masse*; and the
abuse so farre as I was able
to observe at that time
consisted in the too much
reverence, and grosser
worship of the people;
because I beleevd not
Transubstantiation. Ne-
verthelesse at some times
I read *Masse*, but seldome
and privately. Then was I
forthwith sent beyond the
Seas that I might oversee
the printing of my Lord
Bishop *Tunstall* his booke
touching the Eucharist,
with two or three bookes
more as you know,
at *Antwerpe* :

Where I beheld for
the space of three yeeres

at

at *Paris, Antwerp, and Lovaine*, and in some other places very grosse Idolatry.

This thing did more and more estrange me from the Popish religion: most of all because the learned Papists did in their disputations in schols deny the adoration of Images, yet allowed the intolerable abuse thereof in their Churches. And now whiles with all earnestnesse I advised with the holy Scriptures, and writings of the Fathers, I observed many things alienated mine heart from the Popish Church. I observed in that Church notable corruptions of the doctrine of the Bible, many things in the Sacraments

ments instituted against Scripture, some Sacraments lately added: In the Sacrament of the Supper the one halfe taken away: the fiction of Transubstantiation brought in: traditions of the Church made equall to the word of God, and to the holy Scriptures, and to be embraced with the same pious affection: the worship of Images brought into the Church: all things performed in the Church before the people in an unknowne language: but above all the rest the question concerning Antichrist troubled me most, because it seemed not to me a safe thing to make a separation from the Popish Church

Church, except I were first fully resolved that the Pope is Antichrist: and in this point I cannot easily expresse with how many difficulties and distractions I was daily opposed. Afterwards I was sent for home againe by the Bishop, who conferred upon me the Rectory of *Essington*: where when I had indeavoured to bee constant in preaching, I observed that I had upon a sodaine procured to my selfe many and heavie enemies thereby: for I had preached against plurality of Benefices, and Non residency. Mine adversaries cryed out that all such as broached that doctrine would proove heretickes quick-

quickly. Others were much displeased with me for that I had preacht repentance & salvation by Christ. They laid to my charge that I did not make whole Sermons about Transubstantiation, Purgatory, Holy Water, the worshipping of Images, the invocation of Saints and the like; which they could never heare come from mee. And by how much the people were more earnest to resort to my Sermons, so much the more eagerly they tooke offence & hated me. A very small matter brought me into danger. An honest *Matron*, because in her pangs of childbirth shee had often called

called vpon God, was grievously checked by the other good woemen, because she had not called upon the blessed Virgin. To whom she made answer: I have heard (saith she) a certaine famous Preacher, one *Gilpin*, a man that came lately out of *France*; if he will advise me to call upon the Saints, I will take his counsell in that point. I told them that I durst not perswade any one to inuocate the Saints, but that those who call onely vpon God for helpe in all their dangers, have a commandement from God so to doe, and a firme promise for the infallible comforting of their conscience. This occasion

caſion ſtirred me vp many
foes. In the meane while
I often conuerſed with
learned men, my very lo-
ving friends and kindred. I
demanded how it came to
paſſe that there was no re-
formation of ſo many a-
buſes touching Images,
Reliques, Pilgrimages,
buying and ſelling of Maſ-
ſes and Trentalls, with
many other errors which
in the time of King *Edward*
the Papists had not onely
confeſſed to bee ſuperſtiti-
ous, but had promiſed re-
formation of them, and
profefſed that it was meet
the Church ſhould bee
purged of them: which
thing they ſaid they would
gladly doe, if ever
the power came into
G their

their hands againe. When I asked of them in which of these points reformatiō should begin, in expectatiō of which thing I returned from *Paris* the more willingly, answere was made unto mee, that no way must be given to the ignorant multitude. If (say they) we once confesse any errours at all, they will straightway cry out that many other things also are worthy to be reformed, besides those which we shall yeeld vnto them, and so they will be still growing vpon us, that wee shall never have done reforming. These things wounded me grievously, and drave me to seecke out for peace of conscience

science. After these things, having preached two or three Sermons at *Newcastle*, I began to explaine my conscience more at large, where there were gathered twelue or thirteene Articles against me, and sent to the Bishop. And now had mine adversaries of the Clergy whom I had grievously provoked, obtained what they had long looked for. Nor would they give over untill the Bishop had called me before their faces, to examine me in the point of the Sacrament. The Bishop shewed mee as much favour, I suppose, as he durst. In Transubstantiation hee would not trouble me, onely hee in-

quired concerning the Reall Presence, which I granted, and so was freed out of that danger. And as touching the Reall Presence, I found not my selfe fully resolved, I supposed that therein lay hid a mysterie above my capacity. Neverthelesse my conscience did sometimes chide me, for that I had before them yielded in expresse words to a point which seemed vnto mee doubtfull. But I hoped that God would pardon mine ignorance, and in time bring me to a greater light of knowledge.

The winter following Queene *Mary* departed this life, and then I had begun to explaine my minde

minde more fully. For before that time (for I must needs confesse the truth) weakenesse, ignorance, and the terrours of mine adversaries had somewhat restrained me. About *Easter* I was accused to the Bishop upon many Articles both out of the Diocesse of *Yorke*, and of *Durham*, all which things neverthelesse hurt me no further then thus, that the Bishop incited thereto by the complaints of mine adversaries struck my name out of his last Will and Testament, forasmuch as the Plebeians and ordinary sort of people were extremely offended with me. Now I in that I lost the Bishops Ex-

equatorship found my selfe eased of a great burthen, and was glad thereof. But as for the favour of the multitude, I hoped in time through the goodnesse of God to recover it againe, that my preaching might profit the more to edification, for otherwise I never desired the love of the vulgar. In harvest, came the Visitours, and Doctor *Sands* sent for me to *Aukland*, and appointed mee both time and place to preach against the primacy of *Durham*. But hee himselfe preaching the day before, whiles hee seemed utterly to deny a reall presence, had so wounded my tender conscience, that the night following I could not

not sleepe at all; and I was much troubled in my minde, whether I should preach the next day or not. At the last I went almost out of my bed into the pulpit, where, I know not how it happened, whether it was through my disquiet of conscience, or want of sleepe, or in that I had offended God to goe up against my conscience, but me thought I did never feelee such a want of vterance, and yet in my judgement I had provided matter enough, and waighty reasons. The next day all the Ministers in the Diocessie were met to subscribe. Now so it was that in a point or two of the Articles my con-

science did not appeare to me so well resolved, as I could have wished. Therefore I stept a little out of the way hoping that I might escape from being called. But when my Curate came to the booke, who, I supposed, would never have stood at it by reason of some discourse I had formerly with him, he withdrew himselfe as vnwilling to subscribe; and thereupon I was called for, and the booke held out vnto mee; when straightwaies I had these thoughts in my selfe: My greatest confidence is reposed in this religion, because it giveth glory to God, and authority to the Word of God for rooting out

out of superstition, and humane doctrines. Onely mine heart doubted in certaine points of smaller consequence, which God (as I hope) shall in time reveale unto me. If I shall refuse, I shall be a meanes to make many others to refuse, and so consequently hinder the course of the Word of God. Therefore I subscribed, and the night following I sent vnto Doctor *Sands* my protestation touching those two points which had troubled mee. Hee being nothing offended tooke my protestation very courteously: so my Curate subscribed also, and the day following fell sicke. And whiles I was

gone along with the Vi-
sitours to *Kendall* and
Lancaster, hee dyed be-
fore my returne having
not beene sicke a whole
weeke. Some supposed
that subscription killed his
heart, others said his infir-
mity proceeded from ex-
cessive drinking, God on-
ly knoweth what was the
cause of his death.

In proceſſe of time, me
thought I grew more and
more ſtrengthened and re-
ſolved: but I will confeſſe
the truth, I had many and
grievous temptations,
which would not let me
ſleepe for many nights,
and drave me betwixt ſlee-
ping and waking into ſuch
dreames, as I thinke few
men euer had the like. My
nature

nature did ever desire to avoid controversies. My chieftest comfort and in-deavour was to preach Christ, and salvation through Christ, plainly and sincerely, and to comfort my selfe in the most sweete promises of holy Scripture, and in powring out my prayers to God. The insatiable covetousnes that could bee restrained by no bounds of temperance and moderation, together with the pride and carnall liberty, and other vices of that ranke, which rained among all sorts and degrees of people, but most of all in vs the priests and Ministers who ought to be as we are termed, *the Salt of the earth*, have

have oftentimes broke my sleepes. But recovering I quieted my selfe in God, saying, surely how much more the iniquity of men doth abound, so much the more glorious shall God appeare in purging, sanctifying, and preserving his elect people in the midst of a froward generation. I was ever solicitous and wary either in subscriptions or oathes not to bee caught in a trap. It appeared enough to me, and sufficient for the Doctors of the Church, that all men were satisfied in the Scriptures and the Articles of the faith; in other things as they are agreeable to Scripture: because the holy Scripture ought to

to hold soveraigne place
and preheminency above
all the writings of all men.
I remmeber when I went
to bee admitted into Or-
ders by the Bishop of *Ox-*
ford, that the Bishops
Chaplain did administer
an oath vnto vs that wee
should allow the Ordi-
nations already made,
or hereafter to bee
made.

Touching which oath
when we considered some-
what seriously what it was
to oblige our selues to or-
dinations to come, concer-
ning which we could re-
solve vpon nothing, these
things not onely much di-
stracted me, but troubled
nine or ten more, who
were sworne with me, men
farre

farre better schollers then my selfe. For my part I resolved to be sworne to no writings but with this exception, so farre onely as they are agreeable to the Word God. Now, how much it distressed my minde that an oath should be exacted in doubtfull cases, I have explained in another discourse for the quiet of my conscience. And this I may boldly say, that since I tooke the course to expaine mine infirmities by writing, not fearing who tooke notice of them, so that it might benefit my self or others, I have found exceeding peace, of conscience, and am day by day more edified and confirmed

med by the reading of Scriptures. And in this case, I praise God, that when I found my selfe most distressed and weak, my faith in the mercies of God was so firme, as I assure my selfe, that if at that very instant I should die, yet I have had and doe retaine that confidence, that these distractions could nothing hinder my salvation. I am resolved with Saint Paul, *I have obtained mercy, for I did it ignorantly*; and with Iob, *Although the Lord kill me, yet will I trust in him*. Yet I haue full many a time asked God mercy for these offences, infirmities, ignorances, and all other things,
and

and will ever do so whiles
I shall live in this world.
God be mercifull vnto vs
all.

Thus farre Mr.
GILPIN.



THou seest (Reader)
Master *Gilpins* vpright
dealing : He speaketh no-
thing of his owne vertues,
but he is wholly taken up
with the acknowledge-
ment and enumeration of
his weaknesses. Perhaps
some Criticks will laugh
at the simplicitie of the
man, but I herein admire
his Apostolike spirit, who
af-

after the example of blessed *Paul* dare not boast of himselfe, but boasteth in his infirmities, that Christ may dwell in him. Nevertheless howsoever hee is wholly taken vp with declaration of his owne infirmities, and hath of set purpose spoke nothing of his owne vertues, yet this is apparant that he was twice accused by his back-friends to Bishop *Tunstall* in the daies of *Q. Mary*: But *B. Tunstall* who abhorred to shed blood was a sweet defence to *M. Gilpin* against the divers informations of his enemies. At the last he was accused to *Bonner* Bishop of *London* who gave order to a Messenger for his apprehension.

Master

Master *Gilpin* perceived the imminent danger, (for he had notice that a Messenger was dispatched to attach his body) and perceiving the reliefe which hee had found in *Tonstals* clemency would now faile him, he prepared his holy soule for Martyrdome: commanding *William Airy* the Steward of his house to provide him a long garment, that he might go the more comely to the stake: but the sodaine death of Queene *Mary* freed the man from this danger.

After the publication of the Councell of *Trent*, when by chance there happened some discourse betwixt Master *Gilpin* and *Thomas Levery*, and *Levery* had

asked the question what Master *Gilpin* thought touching that Councell: The Fathers of the Councell of *Trent* (saith hee) have done the Church a very shrewd turne: for that which was indifferent before times they leave not so now.

I remember that Bishop *TunHall* often told mee, that Pope *Innocent* the third had done very unadvisedly, in that hee had made the opinion of Transubstantiation an Article of faith: seeing in former times it was free to hold or refuse that opinion,

Morover the Bishop told me that he did not doubt but that himselfe, if hee had

had beene in that Councell, could have prevailed with the Pope to have let that businesse alone. And what he iudged concerning Transubstantiation, the same may a man resolve touching all Popery after the publication of the Councell of *Trent*: for that which was indifferent before, now they doe not suffer so to bee. Therefore I suppose that the times of our forefathers though oppressed with much ignorance were happier farre then ensuing Ages can be vnder the Papists: because they have now altered in the Councell of *Trent* many institutions of the auncient Church. For where-

as they have placed a part of the Rule of faith in Traditions, that is a thing which was never done in the Church before. Many things which were permitted to be taught in the Church formerly touching justification and the Sacraments are not now tolerated. And upon these occasions the Fathers of the Council of *Trent* have laid upon other Churches a necessity of making a separation from the Church of *Rome*: wherein mee thinkes that they have not dealt advisedly: For the Church is thereby distracted into differences and factions, and whatsoever was formerly indifferent in doubt-
full

full points, the Fathers of *Trent* have made it all necessary, and tooke vpon them a very hard taske. There were some Papists, who perceiuing Master *Gilpin* quite alienated from the Popish religion which he had first been of in the daies of his ignorance in his youth, tooke many courses to have recalled him, if they could possibly. Amongst them was one *Thomas Gelthrope* a man well descended, and a kinsman of Master *Gilpins*. This man wrote a letter to M. *Gilpin*, wherein hee dealt earnestly with him not to forsake the Religion of his forefathers. In that letter *Gelthrop* amongst other things inserted

ted these words. You have
a great and a good report
both at *London* and in all
other places: And I am of
this opinion, that either
you will doe the Church
a great deale of good if
you adhere unto it, or
else (which God forbid)
you will stirre up more
mischiefe in the Church
then ever *Arius* did.
That sinne aboundeth, it
is not the fault of the
Masse or of the Mattins,
but the pernicious doctrine
and filthy life of the Cler-
gy & of others. They have
already reformed the
Communion, and have
published a booke of the
reformed Leiturgy. But
this reformation hath
not remooved the evill,
be-

because wee see the people growne farre worse then before.

These things I found out amongst Master *Gilpins* papers, but I could not possibly get any more out of them, the most of them were so exceeding worne and defaced.

Vnto this Letter Master *Gilpin* made answere, which I found entire.

The Letter had this superscription.

To



To his Coozen

THOMAS GELTHROP.

And thus it was.

GRace and peace.
Your large Letter
was brought vnto
me when I had small le-
sure to answere it, as he can
tell you who bringeth
back this vnto you. How-
beit I thought it not fit
to let him come backe
without an answer, albeit
the conclusion of your
Letter gave mee small in-
couragement to write.
For who would take the

H

paines

paines to write vnto you, seeing you are fully resolved and determind, as you affirme, never to bee perswaded from your opinions by any argument a man can bring?

It could not chuse but be a most grievous thing to the Prophet *Jeremy*, when he cryed out to the people, *Hear the Word of the Lord*, that they should answer with a stiffe necke, *Wee will not heare*. But let vs leave these things to the divine operation, which is able to mollifie your heart, and to open the eares of the deafe Adder that stoppeth the same against the voice of the charmer, charme he never so wisely. You looke
backe

backe upon the ages passed, you doe well, if also you looke backe to the times of the Patriarkes, the Prophets, of Christ, and his Apostles, and other holy men, with whom if you advise without prejudice of blinded affection, they will lead you farre from that blindnesse, from that errour, I may well say, from that grosse idolatry, which crept into the Church while we slept

Whereas you are grieved at the fall of Monasteries and suppression of Abbeyes, I am sorry you should bee blinded in this case. For very many of your owne religion have confessed that they could not possibly subhist any

longer, because the cry of them like the cry of *Sodom* was ascended into the cares of God. Their *Sodomiticall* crimes were so manifest that they could not be longer concealed, the Lord could indure those wicked men no longer. But if you call to minde what enemies those men were to the Ministry of the Word of God, taking away most sacrilegiously the maintenance allowed for the Ministers of the Word, hardly leaving in the most Countries any one Rectory unspoiled, you would easily judge that those men could not possibly stand and flourish any longer. This is the fruit of *Luthers* doctrine,
and

and the whole Word of God truly preached, that God shall destroy that wicked one with the breath of his mouth.

Whereas you say that hee which commeth to God must beleeve, I wish you would consider that thing rightly, that faith & religion can never finde peace and quiet but in the sacred Word of God. Faith commeth by hearing, and hearing by the Word of God. Whence it cometh that who so beleeve in Bulls, Indulgences, Images, and many other vaine constitutions of men cannot possibly have true Faith. All those things vanish away, wherfocuer the Word of God hath pow-

er and authority. That rest which you say that you finde in the Church of *Rome* your Catholike Church forsooth, if you take not the better heede, will vndoubtedly faile you in your greatest necessity. You say that you doe not finde in that Religion any thing opposite to the Gospel. But if you looke narrowly into it, you may see in that Religion the Word of God reiect-ed, the golden Legends and Festivals, with Bulls, Indulgences, and many other things of that sort for the most part obtruded vpon men, in stead of the word of God. But here is a large field and I want leisure. I hope I shall get op-

opportunity to write vnto
you more at large concer-
ning these things. God o-
pen your eyes that you
may see the abomination
of that City which is
built upon seven hilles :
Apoc. 17. Looke over
Hierome upon that place.
If in that Church the Sa-
craments bee corrupted,
will you reice^{ve} the grace
God when he openeth the
eyes of his servants to re-
forme these corruptions?
Beware of that fearefull
sentence of Saint *Iohn* :
*He that is filthy let him be
filthy still.* You alledge that
if you should now begin
to drinke of another cup,
&c. quite forgetting, that
in the Church of *Rome*
your selte and all other

Laymen are vitterly excluded from the Cup, contrary to the manifest Commandement of God, *Drinke ye all of this.* Your learnedest Doctors of *Lo-vaine* with many others were not able to defend so great an abuse of the Supper. If you call us hereticks, and fly from vs, because we have forsaken so great abuses, superstitions and errours, to the end that we might draw neere to the sacred word of God, and holy institutions of Christ, wee can appeale from your vncharitable prejudice, and are able to say with Saint Paul, *I little esteeme to bee iudged of you, it is the Lord which iudgeth mee.*

But

But you alleadge that
it is a perillous thing to
heare our Sermons. So
said the persecutors of
Saint Stephen, Acts 7. and
stopped their eares. So
spoke Amazia touching
Amos the Prophet, Amos
7. The Land is not able to
beare all his words. Like
unto which are those
whom David compareth
to the deafe Adder which
stoppeth her eares, Psal.
58. Like to whom were
many in the time of the
Apostles unto whom the
Gospell was hid, in whom
the God of this world
hath blinded the mindes
of vnbelievers, that the
light of the Gospell
should not shine vpon
them.

H s Touch

Touching those Ro-
mane thunderclaps there
is no great cause why wee
should bee afraid, those
bugbeares were inuented
to affright children, they
are not to bee feared by
men of yeeres. *Erasmus*
calleth them *Bruta fulmina*,
foolish false fires. If there
were in the Pope and his
Cardinals, who curse vs
with so much bitterness
but the least resemblance
of *Peter* and *Paul*, had they
the fervent charity of
those holy men, and their
exquisite diligence to feed
the flocke of Christ day
and night, with other A-
postolike vertues: then
were their threats to bee
feared: but they have
changed the humility of
Peter.

Peter into the pride of *Lucifer*, the poverty and daily labours of the Apostles into the riches of *Cresus*, and into the laziness and luxurie of *Sardanapalus*. To conclude, what agreement is there betwixt light and darkness? God hath promised in the second of *Malachy*, that he will curse their blessings, or turne their blessings into curses, who consider not in their hearts to give glory unto his name. See *Hierom* upon the third of *Isay*: *Those which call you blessed, seduce you*: How many thousands of men are seduced by Indulgences, which are extended to many thousands of yeeres, if the price be according? The

The world seeth and grieveth to behold how the brothers of Saint Johns Hospitall, had granted licences to those who had laid violent hands upon themselvs to enioy the buriall of other Christians, with many such like flattering fictions. As touching the life of your grandmother, I never heard but well; but I suppose shee was a superstitious woman. If she kept you at home with her out of her tender & naturall affection onely, and not to prevent your knowledge of the Gospell, I shall desire pardon for my mistaking. Yet many men are perswaded that shee and your vncles withheld both from your selfe

selfe and your sisters a great part of the portion which was left unto you. But let these things passe: seeing I have not beene able to effect, nor have effected as yet any thing for you; that money which was given to me by legacy, I will bestow upon your sister, if it please her, with some addition also, because I am perswaded shee hath more neede of it.

As concerning the Catholike Church, God is my witnesse, that it is the whole desire of mine heart, and mine assured confidence, that I shall die a member of it. But if I shall be so farre misled by the pompous outside of the

the Church of *Rome*, as to approve those intolerable abuses, superstitions, and idolatries, which so many wayes rob God of his honour, I should not beleeve my selfe a member of Iesus Christ. If you approve of none interpretation of Scriptures, but what proceedes from *Rome*, you may easily affirme whatsoever you please. There is nothing so absurd, or so contrary to the truth of the eternall God, which may not be wrested by their corrupt glosses, as it may seeme to serve to a wicked cause. With such kinde of men is no disputation to be held. As for that which you intene touching *Ar-*

rius, and the rest of that ranke, it is nothing to the purpose. For all the writings of the Prophets, together with other manifest Scriptures, whereunto we ought to have recourse in doubts of this nature, and to be concluded by them, doe evidently confound *Arrius*, and all the rest his partakers. *Consubstantiality*, which the Greekes call *ὁμοούσιον*, is confirmed by very many evident testimonies of Scripture. But so is not Transubstantiation, which hath so molested the braines of *Scotus*, *Occam*, *Biel*, and all the schoole Divines, that many a time they are shrewdly put to it, what they had best say for

for remooving the absurdities which arise therefrom. Therefore it is apparent that it is a meere fiction without any foundation of Scripture. So that *Scotus*, (as Bishop *Tunstall* did many times ingenuosly confesse) was of opinion that the Church might better, and with more ease make vse of some more commodious exposition of those words in the holy Supper. And the Bishop was of the minde that wee ought to speake reverently of the holy Supper, as did the auncient Fathers, but that the opinion of Transubstantiation might well be let alone. This thing also the same Bishop *Tunstall* was

was wont to affirme both in words and writings, that *Innocent* the third knew not what he did when hee put Transubstantiation among the Articles of faith, and hee said that *Innocentius* wanted learned men about him, and indeed; (saith the Bishop) if I had beene of his Councell, I make no doubt but I might have beene able to have dissuaded him from that resolution. When M. *Chedsey* said that the Catholickes should doe well to give way in the Article of Transubstantiation, I heard no: himsele speake the words, but one which heard him told me.

Whereas you write touching the imprisonment

ment of him and others, cruelly I am of the opinion, that as for this present life, they live most quietly. Nor doe I thinke that themselves could have made choice of a more retired kinde of life, if the sting of conscience trouble them not, for maintaining a cause that is not good, but built upon the sand.

But if you will needes have it that men must of necessity connive at the beastly and abominable lives of so many Romane Bishops, above thirty, you may also finde fault with our Saviour himselte, for discovering so plainly the pernicious enormities, both of the Pharisees,
(who

(who in those times were accounted forsooth the holy Fathers) and also of their Fathers then dead : you may blame also the Prophet *Esay* ; who will not have evill men to bee called good , denouncing a curse against that man, who calleth him holy that is not holy : finde fault also with Saint *Bernard*, who calleth them the Ministers of Antichrist. Those things which other godly men have written to this purpose, do worthily excuse vs. Hee blameth those things openly, concerning which hee confesseth that it is a shame to speake : I reveale not hidden things (saith he) but I reprove things publikely knowne :

knowne: vnto which thing wee are even obliged by the Commandement of God, *Esaiah. 58. 1. Shew my people their sinnes:* where you say that five Sacraments are rejected by vs, you doe not say well (rejected) for we vse them reverently, according to the Word of God, nor do we take away the name of a Sacrament, as the word Sacrament is generally v-
sed, as was the washing of feete, and many other things which may retaine the name of a Sacrament in generall as also they do among the Fathers. But the auncient Fathers and some Schoolemen doe affirme, that onely Baptisme and the Eucharist are properly

perly called Sacraments:
It is also the testimony of
Bessarion: We read. (saith
he) of these two Sacra-
ments onely, manifestly
delivered in the Gospell. I
wonder at you that you
doe so wrest the words of
Saint *Paul* to such a sence,
as that out of those words
all the Ceremonies of the
Masse, may be established:
whereas you cannot be ig-
norant, that the greatest
part of them hath beene
added many ages after by
the Bishops of *Rome*.

Wee reade also that
the Apostles consecra-
ted with the words of
the Gospell, and with the
Lordr prayer. Moreover,
whereas Saint *Paul* had e-
ven at that time ordained
already,

already, that the people should not onely eate the bread with the Minister(as his owne words doe manifestly proove) but also drinke of the cup, you see how these fellowes have vtterly robd the Church of that ordination of Christ and his Apostles: but how iustly, or by what authority they have done thus, let themselves looke vnto it, I could never in my reading finde out the ground of that authoritie. I finde the contrary, to wit, that all men are altogether forbidden to alter any thing touching the Word and will of God, delivered in the holy Scriptures.

You say that the Scriptures

tures allow prayer for the dead, and that you know this well enough. Saint *Hierom* saith, that the book of *Maccabees* is profitable for manners, not to establish doctrine. You alledge that Saint *Augustine* doubted in many places whether there bee a Purgatorie. If that bee a doubtfull point, then it is not to be obtruded as an Article of faith; but to be left indifferent. For, faith is a substance, Heb. 11. 1. and faith ought not to waver, saith Saint *James*. The Bishop of *Rocheſter* writeth concerning *Purgatorie*, that amongst the Auncients, there was either little or no mention of it. And so long as there

there was no care taken for *Purgatorie*, no man sought after *Indulgences*. And so those innumerable gaynes by *Pardons* were never known before *Purgatory* was found out.

What shall we now say to bee meant by thole words of Saint *Paul*, esteeming gaine godlinesse, if this bee not it. This *Mart* hath fed and still doth feede many idle bellyes, who stoutly drive away the Word of God to the best of their ability, that they may not loose their Swine. Howbeit at the last the truth shall prevaile, how ever these men have conspired together.

As touching that which
you

you adde concerning the
Invocation of Saints, Saint
Augustine exhorteth us
rather to stand to the
Scriptures, then either to
to his writings, or the wri-
tings of others: and not to
build vpon his writings
without the authority of
Scriptures. And surely in
this point my conscience
is resolved, that there is
no one point of all these
which are controverted,
that is proved by more
evident testimonies of
Scripture, then this, that
God alone is to be prayed
vnto, and by one Media-
tour, namely *Iesus Christ*.
Rom. 10. 13. *How shall they*
call on him in whom they
have not beleevd? Wee
must beleve in God one-
I ly,

ly, therefore he onely is to
bee prayed vnto : That
distinction touching *Invo-*
cation and *Advocation*,
that albeit you allow not
the *Invocation* of *Saints*, at
the least you allow their
Advocation, is frivolous :
because, as those men rob
Christ of his honour, who
seeke another Mediatour,
so these are no lesse injuri-
ous to Christ, who seeke
another *Advocate*, because
we have Christ an Advo-
cate with the Father. 1 *Ioh.*
2. 1. and *Esai.* 63. hee af-
firmeth that *Abraham*
knoweth vs not. Truly I
assure my selfe, that *Abra-*
ham the Father of the
faithfull is no lesse a Saint,
then any other of the
Saints in heaven. You
say

say, you beleeve the Communion of Saints, which wee also doe all of vs beleeve: but you inferre thereupon, that you vnderstand not how there can bee a Communion of Saints; if the Saints departed doe not pray for vs, and we call upon them for assistance. But the Church of Christ vnderstandeth the Communion of Saints farre otherwise. For in the usuall phrasc of Scripture, Saints are not vnderstood to bee those that are departed, and whose soules are in heaven, but those who are living here on earth. Nor shall you almost thorough the whole Scripture of the Old and New Testa-

ment finde the name of Saint given to any man but that thereby is vnderstood a Saint living heere on earth. Yea, sometimes the Scripture speaketh more expressely as in *Psal.* 16. 3 *to the Saints which are on the earth: all my delight is in them.* If any man ever had or could have a Communion with the Saints in heaven, surely *David* had it.

But hee expoundeth the Communion where-with he was acquainted, that is the Communion of Saints on earth. So Saint *Iohn* expoundeth this point. 1. *Iohn* 1. 3. *What wee have seene and knowne that declare we unto you, that yee also may have communi-*
on

on with us, and that our communion may bee with God, and with his Sonne Iesus Christ.

First, all the Church of Christ have Communion with the Apostolike Church, that you may have Communion with vs: Secondly, this Communion of Saints shall consist in the preaching of the Word, and in the participation of divers gifts for the edification of the Church in publike and private prayers. Thirdly, but in powring out of our prayers we have Communion with the Father and the Sonne, or with the Father by the Sonne. Heere is no mention at all, no respect had to Saints depar-

ted. This Communion according to the words of holy Scripture extendeth no further then to the Church on earth. The Saints departed are not called in Scripture simply Saints, but the *Congregation of the first borne in heaven, and the spirits of iust and perfect men. Heb. 12.23* After this life wee shall have Communion with them, but as for those who require this Communion with them in this life, let them either produce from Scripture what they say, or let them heare that sentence of our blessed Lord, *In vaine doe yee worship mee, teaching for doctrines the traditions of men. Mat. 15.9.*

I confesse that if you have respect to the use of this our age, or some former ones, the deceased are called Saints; but it is not the custome of this or that age, but the Rule of the holy Scripture that is propounded for our imitation. But what doe we contend about this point? Those men who stand so hard for *Invocation of Saints* shall grant it vs to bee a thing indifferent: for inleede it is the safest way to goe to the fountaine of mercy it selte, and let the streames alone.

Nor suffer those men to perswade you, who say that they detract nothing from God, by detracting
I 4 their

their prayers to the Saints: For no man can detract from God more then hee who transferreth the worship due to God alone vnto the creature. For invocation is a part of divine worship: and this worship hee communiceth to no creature, who will not give his glory to another.

As for your Arguments touching *Images*, and *fasting* (which point of fasting God forbid that either I or any one should denie, yea rather we exhort all persons to the practice of it, onely wee desire to have the superstition and wicked opinions removed) together with those other Arguments touching *Reliques*, and *Exorcismes*

cismes in casting out vn-
cleane spirits forsooth,
which thing when it lea-
deth to Idolatry is the
signe of a false Prophet:
Deut 13. Although an-
swere might bee made to
all these with much ease,
yet because I now want
leisure, as being overladen
with employments, in re-
gard that I am destitute of
a Curate at this time, and
have a very large Parish
to visite, and also my bo-
dy is weake, and subject to
faint with wearinesse, be-
ing worne out with paines
taking: therefore in all
these respects, I have
thought it fitting to de-
ferre mine answer to these
points vntill another time.
If you bee vnwilling to
I, come

come to *Haughton* upon Sunday next, because you will not be an offence to my *Parishioners* (in which case you cannot blame me if I appeare very carefull of my *Parishioners*, in regard of the great charge laid vpon me) for it is apparant in the times of the *Prophets*, and in all succeeding ages, since that the vulgar people have beene too too prone to superstition, and a mischief doth increase easily, and creepe further in one day, then good lessons in a whole moneth: therefore sun dry excepted (vnlesse you will come up into the *Quire*, which in my judgment you ought not to refuse) if you come straight

waies

waies after the Sabbath day is ended, and depart about Satterday noone, you shall be heartily welcome : therefore that excuse which you pretend ought not to retread your accessse. And although your last conclusion doe (as I told you already) take away all hope and confidence from a man who shall conferre with you, yet I will not cease to hope better things touching your conversion, then you seem to hope of your selfe. *S. Paul* had once a firme resolution to dye a Pharise, and a persecuter of Christians, but God had reserved for him the treasure of power, and mercy, to

the end that hee might ordaine him to Preach that glorious Name which hee had formerly persecuted.

I commend you to the goodnesse of Almighty God, which is able by the Spirit of knowledge, to leade you into all truth.

Fare yee well. From
Houghton the 14 of
October. 1580.

Your loving Vncle,

BERNARD GILPIN.

So



SO long as Bishop *Pilkington* lived, Mr. *Gilpin* had a most kind friend of him, after whose decease *Richard Barnes* succeeded in the Bishopricke. This man was somewhat offended with Master *Gilpin*: And hereby hangerh a story which I must fetch somewhat farre. Master *Gilpin* was accustomed sometimes to ride to *Oxford*, especially in his younger time when he was able to indure travell. Now it happened upon a time as he was vpon his way towards *Oxford*, that hee es-
o-ved

pyed by the way side a youth one while walking & another while running. Mr. *Gilpin* demanded of him who he was, whence he came, and whither hee was going. Hee made answer that he came out of *Walles*, and that hee was bound for *Oxford* with intent to be a scholler. Mr. *Gilpin* examineth the youth, and findeth him a prompt scholler in the latine, and that he had a little smattering of the Greeke. And wilt thou (saith Mr. *Gilpin*) be contented to goe with mee? I will provide for thee. The youth was contented: whereupon Master *Gilpin* tooke him along with him first to *Oxford*, afterwards to

to *Houghton*, where hee profited exceedingly both in Greeke and Hebrew: whom *M. Gilpin* at the last sent to *Cambridge*. And this was that famous *Hugh Brington*, so exceeding apt in learning the Greek and Hebrew, but a man of a most inconstant nature. For when *Mr. Gilpin* grew olde, whether it was in expectation of *Mr. Gilpins* Parsonage, or for some other cause, it is reported that he procured *M. Gilpin* to be troubled and molested by the Bishop of *Durham*. Now so it fell out, that whiles the Bishops minde began to bee turned from Master *Gilpin*, the Bishop sendeth unto him and giveth him notice that

that it is his pleasure to have him to preach at a visitation in time and place appointed. Which thing fell out at the very same instant when Master *Gilpin* was preparing for his accustomed Northerne journey, to wit, amongst them of *Riddefdale* and *Tindale*: wherefore he dispatched his servant unto the Bishop to make his excuse vnto him, and to informe his Lordship the reason of his purposed journey; and to intreat the Bishop that he would be pleased to appoint som other to preach at the visitatiō, seeing there were many who would be willing enough to preach at the visitation, but that there was not a man who would

would performe that dutie among those borders if he neglected it : and that at any other time he would be ready to performe his duty. The servant having beene with the Bishop returneth to his Master, who demanded of him whether he had made his excuse to the Bishop : I have, saith hee : well, and what (saith Master Gilpin) was the Bishops answer ? Whereunto the servant answered, the Bishop made no replie, but held his peace. *Qui tacet, consentire videtur* : saith Master Gilpin : He that replyeth not, seemes to consent. Therefore Master Gilpin went on with his purposed progresse. Which thing so
soone

soone as the Bishop understood, he presently suspended Mr. *Gilpin* from all Ecclesiastical imploiment. Mr. *Gilpin* returning home findeth himselfe suspended, a thing that he little dreamed of, yet he tooke it patiently. The Bishop having notice that Master *Gilpin* was returned home, sendeth vnto him instantly, warning him to meete him and the rest of the Clergie at *Chester*. Mr. *Gilpin* being come to *Chester* findeth there the Bishop with many of the Clergy, who were all commanded to assemble themselves in the Church. The Bishop had at that time a brother of his owne one *Iohn Barnes* who was his Chan-
cel-

cellor, a man, of whom
it is hard to say whether
hee was more lustfull or
more couctous : who
whereas hee should have
beene the man that ought
to have reformed many
enormities in the Dio-
cesse, was indeed the au-
thor of them, permitting
base and dishonest persons
to escape scotfree for a
piece of money, so that the
Bishop had a very ill re-
port every where. When
they were all met together,
the Bishop calleth *Master
Gilpin* vnto him, and saith,
Master Gilpin, I must
have you preach to day.
Master Gilpin desired
to bee excused, for I
came not (saith he) pro-
vided, and moreover
I

I am suspended. But I can free you (saith the Bishop) from that suspension, and doe now free you. Master *Gilpin* replied, that hee durst not goe up into the pulpit unprovided. But wee know (saith the Bishop) that you are never vnprovided, for you have now gotten such an habite of preaching, that you are able to performe it, if you please, even vpon the sodaine. Master *Gilpin* remained vnmooveable in his resolution, answering that God was not soe to be tempted, saying that it was well with him, if he were able to performe any thing in this kinde upon mature deliberation. Whereunto the Bishop replied, I com-
mande

mande you vpon your
Canonicall obedience to
goe vp into the Pulpit
forthwith. Master *Gilpin*
delaying the time a litle
while, answered: Well sir,
seeing it can bee no other-
wise, your Lordships will
be done: and after a litle
pause began his sermon.
As hee was in his sermon
hee observed some extra-
ordinarily prepared who
wrote all he spoke. But
yet hee proceedeth in his
sermon, vntill he came to
a word of exhortation, and
reprehension of vices. At
the last hee proceeded
to the reproofe of those
enormities which then
raigned in that Dioçesse,
and were every where
spoken of. And now, saith
he

he, Reverend Father, my speech must be directed to your Fatherhood. God hath exalted you to bee Bishop of this Diocesse, and God requireth an account of your government thereof: a reformation of all those matters which are amisse in this Church is expected at your hands, & an account thereof is required: & now lest perhaps, while it is apparant that so many enormities are committed every where, your Lordship should make answere that you had no notice of them given you, neither did these things ever come to your knowledge, (which words Master *Gilpin* used, because he knew well enough

nough that this was the Bishops vsuall answere, that whensoever men made any complaints against the evill government of the Chancellour, the Bishop was accustomed to say, alas, these things I never knew of; what is done cannot be vndone; I will take a better order in these matters hereafter, (if any such shall come to my knowledge.) Beholde, said Master *Gilpin*, I bring these things to your knowledge this day: Let not your Lordship say, these crimes have beene committed by the fault of others without your knowledge: for whatsoever either your selfe shall doe in person, or suffer through your connivency to bee

done by others, is wholly your owne. Therefore in presence of God, his Angels, and men, I pronounce your Fatherhood to bee the author of all these evils, yea and in that strict day of the generall account I shall be a witnesse to testifie against you that all these things have come to your knowledge by my meanes; and all these men shall beare witnesse thereof who have heard mee speaking unto you this day.

Now whiles that Master *Gilpin* thundered out these things he did thereby put all his friends into a great feare, and distrust what would become of him. Therefore when he
had

had made an end of his Sermon, his friends came about him and told him with teares, that now at last the Bishop had gotten that advantage against him which he had long desired and sought for: you have say they, put a sword into his hand to slay you: if heretofore he hath beene offended with you without a cause, what may you now expect from him, who being provoked shall make use of his owne power to injure you by right or wrong? To whom Master *Gilpin* made answer, saying: be not afraid: The Lord God overruleth us all; so that the truth may be propagated, and God glorified,

K

Gods

Gods will be done concerning me. After the Sermon they met all together at dinner, and all men were afraid that the Bishop would have done Master Gilpin some shrewd turne for his Sermon, and silently expected what would become of the matter. After dinner Master Gilpin cometh to the Bishop to see him, and to take leave of him, and so to returne homewards. It shall not be so, said the Bishop, for I will bring you to your house; And so Master Gilpin returned home in the company of the Bishop. And when they were now come to Master Gilpins house, and walked within

within into the parlour,
the Bishop upon a sodaine
caught Master Gilpin by
the hand, and used these
words unto him: Father
Gilpin, I acknowledge
you are fitter to be Bishop
of *Darham*, then my selfe
to be Parson of this
Church of yours. I aske
forgivenesse for errors
passed; forgive me fa-
ther: I knowe you have
hatched up some chickens
that now seeke to picke
out your eyes; but so long
as I shall live Bishop of
Darham, be secure, no
men shall injure you. Mr.
Gilpin's friends, that is, all
good men began to re-
joyce, and to give God
thanks, acknowledging
the powerful hand of God

in that the Bishop being so offended with him, was so prevented by the power of God, as that the thing which he had purposed for his disgrace, should turne to his greater credit. In the meane while Master *Gilpin* reaped the fruit of a pious life in all plentiful manner.

After that age began to grow upon him, there was in the towne of *Newcastle* one *Genison* who had received to home a sonne of his owne brothers lately returned from the parts beyond the seas. This *Genison* was much aggrieved for that his brothers sonne was (as he understood) made a Iesuit: whereupon he sent the young man to Mr.

Mr. Gilpin, intreating him to have a care of him, and to dissuade him if he could possibly from his wicked and dangerous opinions. After *Master Gilpin* had often conferred with him, he found the young fellow most insolently proud, and armed with boldnesse and impudence, corrupting the holy Scriptures with certaine new and unheard of expositions. Whereupon *Master Gilpin* wrot to his uncle *M. Genison*, that he was a most audacious young fellow, and came not to him to be instructed, but to teach him rather.

The young fellow, saith he, thinking I know no how, a great deale too wel

of himselfe, had an hope
to draw me at these yeares
to acknowledge certaine
abſurdities. I see that the
Iesuites have found out
certaine new expositions
of Scripture never heard
of heretofore: They cast
away all respect, and set
upon men with impuden-
cy. They dare prove the
Invocation of Saints from
Abraham, Isaac, and Iacob.
This fellow doth obſti-
nately affirme that the
Church of *Rome* hath not
erred in any one thing.
Their most horrible errors
touching Indulgences,
falsified Miracles, falsified
Reliques, Pilgrimages,
worshipping of Images,
and the rest of the same
sort, all these this wonder-
full

full man findeth out in the Gospel. And he standeth upon it stiffely that all these things are good and holy. I desire not to have any more to doe with such a monstrous kinde of men with such fierce natures, who open their mouthes against heaven: for what is it to open their mouthes against heaven, if this be not, so violently and disgracefully to handle the holy Scriptures? They have devised and daily do devise horrible strange expositions such as were never heard of befor in the Church of *Rome*: I therefore desire to rid mine hands of this fellow as of a scabbed sheepe, for feare he might infect my whole flocke.

K 4

At

After that his leane body was quite worne out with diversity of paines-taking, at the last even feeling before hand the approach of death, he commanded the poore to be called together, unto whom he made a speech and tooke his leave of them. Afterwards he did the like to others. He fell sicke about the end of *February*, and after many exhortations used to the schollers, to his servants, and to divers others, at the last he fell asleepe in the Lord in great peace, the fourth day of *March*, in the yeare of our Lord 1583. and in the 66. yeare of his age.

He was tall of stature, and

and slender, being hawkenosed. His clothes were ever such as cost not very deare. He could never away with gay apparell. In things belonging to his own body he was very frugall, and retained the austeritie of the ancient. In things which might tend to the good of others he was exceeding bountifull, especially toward poore people and schollers. He desired still to keepe his doores open for the intertainment of any poore, or stranger. In his owne house hee boorded and kept at the most foure and twenty schollers, sometimes fewer, but seldom. The greater number of his boorders were

poore mens sonnes, upon whom he bestowed meate, drinke, and cloth, and education in learning. He was wont to entertaine his Parishioners and strangers at his table not onely at the Christmas time, as the custome is, but because hee had a large and wide Parish, a great multitude of people, he kept a table for them every Sunday from Michaelmas to Easter. Hee had the Gentlemen, the husbandmen, and the poorer sort set every degree by themselves, and as it were ordered in rankes. He was wont to commend the married estate in the clergie, howbeit himselfe lived & dyed a single man. He bestowed in the building,

ding, ordering and establishing of his schoole, & in providing yearely stipends for a schoolemaster and an Vsher, the full sum of five hundred pounds: out of which schoole hee supplied the Church of England with great store of learned men. Hee was carefull to avoide not only al evill doing, but even the lightest suspiciōs thereof. And he was accounted a Saint in the judgements of his very enemies if hee had any such. Being full of faith vnfained, & of good workes, he was at the last put into his grave as a heap of wheat in due time swept into the garner.

FINIS.

ding, ordering, and
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 of which school
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 England with
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 as a
 in the
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 1512

A
SERMON
PREACHED
IN THE COVRT
AT GREENE-
VVITCH:

BEFORE K. EDVVARD
the Sixth, the first Sunday
after the Epiphanie,
Anno. 1552.

By BER. GILPIN, Sometimes
Minister of *Houghton* in the Bi-
shopricke of *Durham*.

Isaiah. 33. 14, 15.
*Who among us shall dwell with the
devouring fire, &c.*

L O N D O N,
Printed by W. F. and T. P. dwell-
ling in Red-Crosse-street.
1 6 3 6.

A
SERMON
PREACHED

IN THE COURT

AT OXFORD

1711

BEFORE K. EDWARD

the Sixth, in the Sunday

after the Epiphany

Annus 1711

By B. R. GILBERT, sometime

Minister of the Church of the

Rectory of Barchin

London 1711

Reprinted by the Author

London 1711

L O N D O N

Printed by W. A. and T. P. dwel-

ling in Red Cross Street

1711



The Gospell appointed
for that day taken out
of the second Chapter
of Saint *Luke* the Evan-
gelist, beginning at the
41 vers. and continuing
to the end of the Chap-
ter

41 Now his parents
went to Jerusalem every
yeere, at the Feast of the
Passeouer.

42 And when he was
twelve yeere old, and
they were come up to Je-
rusalem,

rusalem, after the custome
of the Feast.

43 And had finished
the daies thereof, as they
returned, the child Iesus
remained in Ierusalem,
and Ioseph knew not, nor
his mother.

44 But they suppo-
sing that he had beene in
the company, went a daies
journey, and sought him
amongst their kinsfolkss
and acquaintance.

45 And when they
found him not, they tur-
ned backe to Ierusalem &
sought him.

46 And it came to
passe

pasſe three dayes after,
that they found him in the
Temple, ſitting in the
middeſt of the Doctōrs,
both hearing them, and
aſking them queſtions.

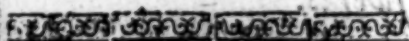
47 And all that heard
him, were aſtoniſhed at his
underſtanding, and an-
ſweres.

48 So when they
ſaw him, they were ama-
zed, and his Mother ſaid
vnto him, Sonne, why haſt
thou thus dealt with us?
Behold, thy Father and I
haue ſought thee with
heavie hearts.

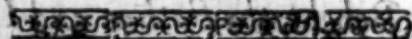
39 Then ſaid he un-
to

to them : How is it that
you sought me ? Knew ye
not that I must goe about
my Fathers businesse ?

50 But they under-
stood not the word that he
spake to them, &c.



A





A
SERMON
PREACHED

In the Court at *Green-
wich* before K. EDWARD
the Sixt, the first Sun-
day after the *Epiphany*.

Anno. 1552.



Or so much
as the whole
Gospell, is
more full of
matter, and
plenteous in mysteries,
then that it can well bee
dis-

discussed within the limits of one Sermon; I have taken for this time to intreat upon this one sentence spoken by Christ unto his parents, verſe 49. *Know ye not that I muſt goe about my fathers buſineſſe* & being content to omit the reſt, taking onely ſo much, as ſhall ſuffice to declare the occaſion whereupon hee ſpake theſe words, for the fuller vnderſtanding of the ſame. Ye ſhall therefore vnderſtand that when our Saviour was come to the age of twelue yeeres, giving attendance upon his parents to *Ieruſalem*, at the ſolemne feaſt of *Eaſter*, whither they yearely did repaire at that time of ſincere devotion, and for the

the obedience of the Law.
After that *Ioseph* and *Mary* had devoutly passed the dayes of the feast, & were returned home, it came to passe (not through blind Fortune, but by God his providence, that his glory might appeare) that the blessed sonne *Iesus* tarried behinde at *Ierusalem*, and while his parents, either not taking good heed of him, or else going apart in sundry companies, either of them trusting hee had beene with the other, they went one dayes journey before they missed him: but after hee was found wanting, they sought him diligently among their kinsfolks and acquaintance, but found him

him not. Which was undoubtedly unto them a very crosse of bitter affliction. So doth God many times exercise his elect and chosen with adversity for their trial, and to keepe them in humility. When they were returned to *Jerusalem*, and had long sought him with sorrowful hearts, after three dayes they found him in the Temple.

Here then by the way me thinkes the ho'y Ghost teacheth us spirituall doctrine; and that right necessary: So long as we seeke Christ in our owne kinsfolke; that is, our owne inventions and devices, we finde him not, but to finde Christ, we must accom.

accompany these godly persons *Ioseph* and *Mary* unto the Temple of his holy word: there Christ is found unto so many as seeke him with such humble spirits and meeke hearts as *Ioseph* and *Mary* did. They found him in the Temple not idly occupied as many are, not mumbling things they understood not, *sine mente sonum*, a confused sound without knowledge. But they found him occupied in the Father of heaven his businesse as all men should be in the Temple, either in speaking to God by humble and hearty prayer, or hearing God speaking to them in his most blessed Word. So
was

was Christ occupied amongst learned men, and opposing them. Where he teacheth us to be alwaies as glad to learne as to teach. It is a probable conjecture that he opened to them the Scriptures which spake of *Messias*: a matter then in controverſie. But whatſoever their matter was, the Evangelist ſaith, *He made them all aſtonied at his understanding and answeres, verse. 47.* So the glorie of his Godhead even then began to shine. Where we may marke the wonderfull power of the Gospel: Even the hard-hearted that will not receive it, yet the bright beames of the truth shining therein maketh

Act. 4. 13.
14. 16.

maketh them astonied. It causeth also the godly to marvaile as *Mary* and *Ioseph*, but their admiration alway ended with joy.

Yet, notwithstanding his heavenly Majesty made all men to wonder, his Mother thought she had some cause to expostulate with him for the great feare he had brought upon them, casting them in to a dungeon of sorrowes, and complaining, said, *Sonne, why hast thou &c.* She seemeth to charge him with the first precept of the second table, that he had not well intreated his parents. But Christ so shapeth his answer, that he taketh away all her complaint: Teaching us
L how

how the precepts of the second table may not be understood in any wise to be a hindrance to the first. *Wist ye not that I must go about my Fathers businesse?* verse 49. Where our duty and service to God commeth in place, all humane service and obedience, which might be a hinderance thereto, to whomsoever it be, Father, or Mother, King or Kesar, must stand backe and give place. Besides this, he teacheth us here a most necessary lesson, for all men to know and beare away, which is, that his whole life and death was nothing else but a perfect obedience to the will of his heavenly Father, and that

that he was alwayes most
busily occupied therein:
And teacheth us, that if we
looke by adoption to be
brethren & coheires with
Christ of his Fathers
Kingdome, we must also
with our Master and Lord
yeeld up our selves wholly
to our heavenly Father his
will, and alwaies be occu-
pied in his businesse. Ex-

emplum dedi vobis, &c.

Ioh. 13. 15

*I have given you an example,
that ye should doe even as I
have done to you.* Which
lesson being so necessarie
of all Christians to be kept
and the breach thereof
cause of all iniquity; I
thought it good to passe o-
ver other places of ghost-
ly instruction which this

L 2 Gospell

Gospell might minister,
 and to tarry upon this one
 sentence: *Know ye not that*
I must goe about my Fathers
businesse? Intending to
 shew in order how all e-
 states of men, the Clergie,
 the Nobilitie, and the
 Commonalty, are under
 the band of this obligation,
Oportet, &c. Wee must, and
 ought of necessitie to be
 occupied in the Father of
 heaven his businesse. But
 first of all mistrusting
 wholy mine owne strength
 I crave aid of you by your
 devout prayers.

Prayer.
Conatus Rex Christe meos in
dirige semper.
Et mihi sit felix te duce
principium.

Know

Know ye not that I must goe about my Fathers businesse? Luk. 2.49.

After that our first parents through disobedience and sinne had blotted and disfigured the lively Image of God, whereunto they were created, and might have lived alway in a conformity to the will of God: Man was never able to apply himselfe to God his Fathers businesse nor yet so much as to know what appertained thereto. *The naturall man* (saith Paul) *perceiveth not the things of the Spirit of God* &c. Till Christ the very true Image of God the Father did come downe and tooke mans nature upon him: Which descent, as he declareth, was to fulfill

1 Cor. 2.14

Heb. 1, 3,
& 2, 16.

Rom. 5. 19.

Phil. 2. 8.

Heb. 5. 9.

for us the will of his Father, that like as by disobedience of one man many were made sinners; So by the obedience of one (Christ) many might be made righteous. What time as he became obedient unto death, even the death of the Crosse. Which obedience left carnall men should challenge to suffice for them, howsoever their life be a continuall rebellion against God and his holy will, (such as there be a great number, and have beene in all ages) Saint Paul wipeth them cleane away; saying, Christ hath become salvation (not to all) but to all that obey him. Let no man therefore flatter and deceive himselfe, if we will challenge

lengethe name of Christ
 his Disciples, if we will
 worthily possesse the glo-
 rious name of Christians
 we must learne this lesson
 of our Master, to be occu-
 pied in our heavenly Fa-
 thers businesse, which is
 to fly our owne will,
 (which is a wicked and
 wanton will) and wholly
 to conforme our selves to
 his will, saying as we are
 taught, *Fiat voluntas tua,*
thy will be done: which, as
 Saint Augustine saith, *The*
fleshy man, the covetous, a-
dulterous, ravenous or de-
ceitfull man can never say
but with his lippes from the
teeth forward, because in
his heart he preferreth his
owne cursed will, setting
aside the will of God.

Math. 6.
 10.

L 4

Now

Esa. 1. 5, 6

Phil. 2. 21.

Esa 58. 1

Now for so much as the
 greatest part of the world
 have at this day forsaken
 their Fathers businesse, ap-
 plying their owne, and are
 altogether drowned in
 sinne: For, *The whole head
 is sicke, and the whole heart
 is heavie: From the sole of
 the foote to the head, there is
 nothing whole therein, &c.*
 And as Saint Paul saith,
*All seeke thir owne, and not
 that which is Iesus Christs:*
 And I am here ascended
 into the high hill of Sion,
 the highest hill in all this
 realme, I must needes as it
 is given me in Commissi-
 on, *Cry aloud and spare not,
 lift up thy voice like a trum-
 pet, and shew my people their
 transgressions. I must cry
 unto all estates as well of
 the*

the Ecclesiasticall ministe-
rie, as of the civill gover-
nance, with the vulgar
people. But forasmuch as
example of holy Scrip-
tures with experience of
Christs Church in all a-
ges hath taught us, that the
fall of Priests is the fall of
the people, and contrari-
wise the integrity of them
is the preservation of the
whole flocke : And the
Ministers, as Christ saith,
*being the light of his mysti-
call body, if the light bee tur-
ned into darkenesse, there
must needs follow great
darkenesse in the whole body:*
I thinke it fit to begin
with them who seeme to
have brought blindnesse
into the whole body, ma-
king men to forget their

Math. 6. 22

Ioh. 21. 15
16, 17.

heavenly Fathers businesse
They which should have
kept the candle still bur-
ning, these will I chiefly
examine in that businesse
which Christ so earnestly
committed to all Pastors
before his ascention; when
he demaunded thrice of
Peter if he loved him, and
every time upon *Peters*
confession, enjoined him
straightly to feede his
Lambes and Sheepe.
Wherein we have the true
triall of all Ministers, who
love Christ, who apply his
businesse. But to consider
how it hath beene forgot-
ten in the Church many
yeares, it might make a
Christians heart to bleed.
Hee that wrote the gene-
all Chronicle of ages,
v h n

when he commeth to the
time of *Iohn* the eighth,
and *Martin* the second,
Bishops of *Rome* about
600. yeeres agoe, confer-
ring the golden ages go-
ing before with the iniqui-
ty of that time; when
through ambition, avarice
and contention, the office
of setting forth Gods
word was brought to an
utter contempt, and trod-
den under foote, in token
whereof the Bible was
made the Bishops foote-
stool, he falleth to a so-
daine exclamation, and
complaineth thus with the
lamentable voice of the
Prophet *Jeremy*, *Helas*,
Helas, O Lord God; How is
the gold become so dimme?
How is the goosly colour of

Fasciculus
temporum

Lam. 4. 1.

Psal. 12. 8.
14. 3.

1. Pet. 5. 8.

it so changed? Oh most un-
gracious time, (saith hee)
wherein the holy man faileth
(Or is not) all truths are dimi-
nished from the sonnes of
men; there are no godly men
left, the faithfull are worne
out out among the children
of men. In that time, as it
appeareth both by this
history and others, ambi-
tion and greedy avarice
had taught Ministers to
seeke and contend for li-
vings, who might climbe
the highest by utter con-
tempt of their office, and
our heavenly Fathers bu-
sinesse: And so to make
Christ his flocke a ready prey
for the Diuell, who goeth a-
bout like a roaring Lyon see-
king whom hee may de-
uoure.

Then

Then the Bishop of Rome abusing alwaies Peters keyes to fill Judas Satchels, dispensed with all Prelates (that brought any money) from obeying Christs Commission given to Peter, Feed, Feed, my Lambes, and my Sheepe; and stretched it so largely, that it stead of feeding Christ his Lambes and Sheepe, he alloweth them to feede Hawkes, Hounds, and Horses, (I will not say) Harlots. Then in stead of *Fishers of men*, hee made them to become fishers of benefices and fat livings : Hee brought preaching into such a contempt, that it was accounted a great absurdity for a Cardinall to preach, after he

Mat. 4. 19.

Fasciculus
temporum

S. Bernard

he had once bestrid his Moile.

But let us see after, how this evill increased. Saint Bernard in his time about 200 yeares after lamented, that when it see that open persecution of Tyants and Heretickes was ceased in the Church, then another persecution farre worse, and more noysome to Christs Gospell did succcede, when the Ministers, Christs owne friends by pretence, were turned into persecu-

Psa. 38, 21

ters. *My lovers and my kinsmen stand aside from my plague, and my kinsmen stand a farre off. The iniquitie of the Church (saith Bernard) began at the Elders: Hen, heu, Domine Deus,*

Deus, &c. Alas, alas, O
Lord God, they are the fore-
most in persecuting of thee,
which are thought to love the
chiefest place or prebeminence
in the Church. This com-
plaint with much more too
long to be rehearsed, made
Saint Bernard in his time,
against the Prelates of
Rome, nothing afraide in
the same place (for obscu-
ring of Christ his Gospel)
to call them Antichrists;
and for murtherring of fil-
ly soules redeemed with
Christ his precious blood,
he maketh them more cru-
ell persecuters of Christ,
than the Jewes, which shed
his blood. If the iniquitie
of Rome 400 yeares agoe
was so great, and since
hath not a little increased,

Bernard.

it was high time that God should open the eyes of some Christian Princes to see the great abuses and enormities of *Romish* Bishops, and to deliver Christs Gospell out of captivity, and to bring downe his hornes, whose pride (if he might have had successe in his tyranny) began to ascend with *Lucifer* above the starres.

It is not many yeares agoe, that a champion of his named *Pelagius*, writing against *Marsilius Paduanus*, in defence of *Rome* hath not beene ashamed to leave in writing, that the Pope, *quodammodo*, after a sort doth participate both natures, the Godhead and manhood with Christ and

and that hee may not bee
judged of the Emperour,
because hee is not a meere
man, but as a God upon
earth; and God (saith he)
may not bee judged of
man. What intollerable
blasphemie is this? If I
had not read it my selfe, I
could scarcely beleeve a-
ny such blasphemy to pro-
ceede from him which
professeth Christ. Doe
you not perceiue plainly
the hissing and poyson of
the old serpent, when hee
tempted our first parents,
and promised they should
become like Gods? A
vile wretched creature,
wormes meate, forgetting
his estate, must become a
God upon earth: Such
Gods shall follow *Iupiter,*
Mars

Mars and Venus, into the pit of damnation. But some will say, What should wee speake so much of the Bishop of *Rome*, is hee not gone? his power taken away? If Preachers would let him alone, the people would soone forget him. Truly for my part. If I had that gift, strength and calling, I had rather (though I were sure to smart therefore) speake against his enormities in *Rome*, than to speake of them here: And I thinke no man beareth (at least I am sure no man ought to beare) any malice or evill will against his person, in speaking against his vice and iniquitie. *We fight not*
(saith

(saith Saint Paul) against
flesh and blood, but wee fight
against the Prince of darke-
nesse, &c. When any wick-
ed man, aduersarie to God
and his Word assayleth
us, wee must take him for
no other, but as an instru-
ment of the Divell, and
Satan himselfe to bee our
emie, and none other :
And even as when an ene-
my assaileth us on horse-
backe, wee wish to over-
throw the enemy, and win
the horse, which may be
profitable to vs: So if the
Divel could be cast out of
such instruments as hee
hath in Rome, the men
would become profitable
members of Christ. But if
the Divell sit so fast in the
saddle, that hee cannot be

Augustine

tur-

turned out, we cannot amend it. Yet our duty is to pray unto God for them and to hate none of Gods creatures, but rather that which Satan hath depraved. *Si forte Deus convertat corda eorum.* If peradventure God will turne their hearts.

But notwithstanding their faults ought to be chiefly told them in their presence, yet not there only, but even here amongst us also, although it come not to their eares, it is not a little expedient oftentimes to cry and thunder against their errors and vices: Chiefly that so oft as we heare it, we may give God thanks (as we are most bounden) for our deliverance from that captivity

tivity of *Babylon*, as Saint *Peter* himself by the minde of ancient writers called it. Examples hereof we have in the Scriptures, the song of the *Israelites* after their deliverance out of *Egypt*; and afterwards when they were delivered by *Debora* from the tyranny of *Sisera*; and after the deliverance from *Holofernes*, by *Judith*. We must be thankesfull, lest for our unthankfulness God suffer us to fall into a worse bondage than ever we were in. But most of all it is profitable, that we may from our hearts renounce with *Babylon* all the vices of *Babylon*. For what did profit the deliverance out of *Egypt* to those that did still carry *Egypt* in

1 Pet. 5.
13.

Exod. 15. 1

Judg. 5. 1.

Judith 16.
1.

in their min^{tes} through
 the desert? What did it
 availe the deliverance one
 of *Babylon* to those that
 did bring *Babylon* home to
Jerusalem? I fear mee yet
 in *England* a great many
 like *fleshly Israelites*,
 are weary of the sweete
 Manna of the Gospell,
 and savour of the fleshly
Egypt, desiring to live
 still under the bondage of
Pharaoh.

But most of all it is ex-
 pedient now for my pur-
 pose to speake of that
 Sea, from whence, so farre
 as ever I could learne,
 those intolerable abuses
 have overflowne, and are
 come among us; which
 as yet are great enemies
 to Christs Gospell here
 in

in England, making his Ministers to set aside his businesse. Such abuses as cannot yet bee driven away, nor sent home to Rome to their father: I meane of Dispensations for pluralities, and Tot-quot, with Dispensations for Non-residents, which avarice and idlenesse transported hither from Rome: But for that they savour sweet for a time to carnall men, they have so many patrons, they cannot bee driven away, with other abuses.

And because they are accounted to stand by Law, they are used as cloakes for iniquity. These may well be likened unto those farlings which *Saul* against

1. Sam. 15.

9.

against Gods commande-
ment did keep alive, when
he vanquished the *Amale-*
kites. And truly till there
be ordained some godly
lawes to banish these with
other abuses, Gods wrath
is kindled against us, to
destroy all such as are
maintainers of them. So
long as it shall bee lawfull
for men to have so many
livings as they can get, and
discharge never a one, and
so long as men may have
livings to lye where they
will in idlenesse farre from
their cure, fattening them-
selves like the Divels
Porkelings, and let a thou-
sand soules perish for lack
of spirituall foode, God
his businesse shall never
be well applyed, nor his
Gospell

Gospell have successe in
England.

It is pity that ever it
should bee needfull to
wish any lawes to be made
by man to bring Ministers
of Gods word to doe
their duty, being so plaine-
ly expressed in God his
Law. If our hearts were
not hardened more than
Pharaohs, our eyes of
iudgement more blinded
with vnsensiblenesse of
heavenly things than the
Sodomites, we should trem-
ble and quake more at
one threatning of Gods
vengeance against negli-
gent Pastors that feede
themselves, and set aside
their heauenly Fathers bu-
sinesse, whereof the Scrip-
ture is full in euery place

M than,

Mat. 10. 28

than we should feare all the powers upon earth, which, as Christ saith, having power of the body cannot hurt the soule. Oh Lord, how dare men be so bold to take on them the name of Christ his Ministers, and utterly refuse the worke of their Ministry, by leaving their flock, God his word being so plaine against them!

I marvell not so much at blind bayards, which never take Gods booke in hand; ignorance hath blinded them, they know not the price of mans soule: but truely I could never marvell enough at learned men, which reade the Scriptures, where their hearts and understanding should

should be, when they read almost in every leafe of Scripture, besides all ancient writers, their owne sharpe sentence and judgement, which a whole day were too little to bring them in. O mercifull God, where be their eyes to see! their eares to heare! Do they thinke there is a God which will be master of his word? I will let passe how they are called of the holy Ghost by most odious names, theeves, robbers, hypocrites, idols, wolves, dumbe dogs, with many such like worthy their deserts. I will onely declare, which me thinkes might suffice if there were no more, how the Scripture maketh them

Eccle: 34.
21.

Ezech: 3.
10 & 33.8

most cruell murderers, & guilty of blood. In the 34. of Ecclesiasticus it is written, *The Bread of the needfull is the life of the poore, he that defraudeth them thereof is a man of blood.* If this sentence be true in them that defraude the needy of their corporall foode, how much more are they which withhold the foode of the soule, being the worthier part of man, guilty of blood? And therefore God by his Prophet *Ezechiel* telleth them, *So many as perish by their negligence, their blood shall be required at their hands, as men guilty of blood.* Now let them consider that if the blood of *Abel*, one man cryed up unto heaven, for

for vengeance against Cain
 what an horrible cry shall
 the bloud of a thousand
 soules make before the
 throne of God, asking
 vengeance against that
 wicked Pastor which most
 cruelly hath hungered
 them to death, in withhold-
 ing from them the foode
 of life? The gold they lay
 up yeerely brought farre
 off by Farmers, their Rings
 and Iewels, their fine ap-
 parrell, their beds they
 lye, their meate and drinke
 being the spoile of the
 poore, cry all for venge-
 ance: The stones in the
 wal, the timber over their
 heads cry for vengeance.

Gen. 4.10.

Habac. 2
11.

Alas ! how farre are
 they from excusing them-
 selves with Saint Paul, say-

Acts 19.26

ing to the people of Ephesus : I take you to record this day, I am pure from the bloud of all men, for I have spared no labour, but have shewed all the counsell of God unto you.

But alas ! these men may rather say, that they have kept counsell of Gods counsell. And where Saint Paul preached publickly, and by houses, these men keep silence, lest they shold disquiet the Divell in his fort, of whom Christ saith;

Luk. 11.31

When a strong man armed watcheth his house, the things that he possesseth are in peace,

&c. They say with the evill servant, My Master

Mat. 24.48

is long a coming, and so beates his fellow-servants, like cruell murderers and tyrants, whose judgement

shall

shall be straighter than any Pharaoh, Nero, or Domitian that ever reigned. But Alas ! it helpeth nothing to call or cry upon them. *They have hardened their hearts as an Adamant stone.* Lazarus hath layn so long buried and stinking in worldly lusts and sensualities, the Preacher cannot call him out, nor yet remove the grave-stone. What shall I then doe? I must call unto You most noble Prince, and Christs Anointed.

I am come this day to preach to the King, and to those which be in authority under him; I am very sorry they should be absent which ought to give example, and encourage others to the hearing of

M 4

Gods

Ioh. 11. 39.

Zach. 7. 12

The King being absent, these words were added.

Gods word : And I am
the more sorry that other
Preachers before me com-
plaine much of their ab-
sence. But you will say,
they have waighty affaires
in hand. Alas, hath God
any greater businesse than
this ? If I should cry with
the voice of *Stentor*, I could
I should make them heare
in their chambers : But in
their absence, I will speake
to their seates, as if they
were present. I will call
unto You noble Prince,
as Christs Annoynted.
Christs little flocke here in
England, whom he hath
committed to your charge
which wander by many
thousands as sheepe having
no Pastors, they cry all
unto You for succour, to
send

Mat. 9, 36.

send them home their shepherds, to the end, that for things corporall, they may receive spirituall and to let one Pastor to have one onely competent living, which he may discharge. They call upon You to expell and drive away the great drones, which in idlenesse devour other mens labour, that after Saint Pauls rule, *He that will not labour, be not suffered to eat: The little ones have asked bread, &c.* Christs little ones have hungered and called for the foode of the Gospell a long time, and none there was to give it them. Now they cry unto You, take heede you turne not Your cares from them, lest their

Gal. 6. 6.

2 Thes. 3.
10.
Thren. 4. 4
or Lamcn.
Icr.

Pro. xi. 13

1 Sam. 15
23.2 Sam. 5. 2
Psal. 78. 71

blood be required at you hands also, and lest God turne his eares from you. Samuel spake unto Saul fearefull words; Because thou hast cast away the word of the Lord, the Lord hath therefore cast away thee from being King. You are made of God a Pastor, a Pastor of Pastors. When David was annoyned King of Israel, God said, *Thou shalt feede my people Israell*; You must feede, and that is, to see that all Pastors doe their duty. The eye of the Master hath a great strength; Your Graces eye to looke through Your Realme, and see that watchmen sleepe not, shall be worth a great number of Preachers. They call
unto

unto You to awake not
onely negligent Pastors,
but also to take away o-
ther enormities, which
have followed in heapes
upon those evils, Plurali-
ties and Non-residents.

If I might have time, I
thinke I should be able to
prove that the great
swarme of evils which
reigne at this day, have
flowed from those foun-
taines, or rather puddles:
But I will onely speake of
the great abuses, which by
spoil and robbery do hide
the Gospell, how they
have ensued. First of all
the dispensations of Non-
residents have brought
forth farming of benefi-
ces to gentlemen, lay-men,
wherein they have found
such

Psal 8.1.3.

such sweetenes and worldly wealth, that Preachers cannot have them, they will be perpetual farmers. Which hath opened a gap for the Heathen, as David saith, or else for cloaked Christians, much worse than the Heathen, who have entred into Christs inheritance, spoiled his holy Temple, and robbed his Gospel. Such seeme to make composition with our great enemy Satan: The idle and idol Pastor saying, *Da mihi divitias, caetera tolle tibi:* Give to me riches, take the rest to thy share: whom Satan answereth, *Si mihi des animas tu cape divitias:* If thou wilt betray to me the soules, take riches for thy part.

Ano

Another gap hath been opened, for that the learned have not done their duties, no more than the unlearned: hereby Christs vineyard hath beene utterly spoyled: Patrons see that none doe their duty, they thinke as good to put in Asses, as men. The Bishops were never so liberall in making of lewde Priests, but they are as liberall in making lewd Vicars. I dare say, if such a monster as *Dervell Gatherel* the idol of *Wales* burnt in *Smithfield*, could have beene well conveyed to come to set his hand to a bill to let the Patron take the greatest part of the profits, he might have had a Benefice. There is never

Gerson,

any question how hee can occupie himselfe in Gods businesse. *John Gerson* a learned man in his time witnesseth, that whosoever in that time was admitted to a Benefice in *France*, must answer to these questions: *Scis utrumque Testamentum? Knowest thou the Olde Testament and the New?* And the ignorant was put backe; but with these men it skilleth not, if he never opened the Bible, so much the meeter for their purpose, as he is not able to speake against their abuses, but wil suffer them to sleepe in their sinne. And will you see what preposterous judgement they use? For all worldly offices they search meete and

and convenient men, onely Christian foules so dearely bought are committed without respect to men not worthy to keepe sheepe.

Your Grace hath sent forth surveyers, as most needefull it was, to see there should bee no deceit in paiement of pensions, and other offices abroad. Would to God you would also send forth surveyers to see how benefices are bestowed and used; How Christ and his Gospell are robbed and dishonoured, to the great decay of your Realme and Commonwealth: You should finde a small number of Patrons, that bestow rightly their li-

livings, seeking Gods glory, and that his worke and businesse may bee rightly applied, without Simonie or seeking their own profit. For first it is almost generall, to reserve the farming; to himselfe or his friend, and to appoint the rent at his owne pleasure. But worse than all this, a great number never farme them at all, but keep them as their owne lands, and give some three halfe peny Priest a Curates wages, nine or ten pounds. Even as *Ieroboam* made priests of his owne for his hill altars to sacrifice to his calves, that the people should not goe up to *Ierusalem*. These *Ieroboams* wil never let the people ascend to *Ierusalem*

1. King. 13
33.

to finde Christ in the Temple of his Word. They began first with Parsonages, and seemed to have some conscience towards Vicarages, but now their hearts bee so hardened, all is fish that commeth to the net. Gentlemē are parsons & vicars both, nothing can escape them. There bee Vicarages about *London* having a thousand people so spoiled; whereby it may appeare what is done further off. Your Grace may finde also where Gentlemen keepe in their hands livings of forty or fifty pounds, and give one that never commeth there five or sixe pounds. Some change the ground of the bene-

Croft-
waite and
Cheswick.

benefice with their tenants, to the intent, if it be called for, the tenant shall lose it, and not they. Is not this a godly Patron? It shall appeare also, I could name the place, where a living of an hundred markes by the years, if I say not pounds, hath beene solde for many yeares, I suppose an hundred save one, and so continueth still. O good Saint *Ambrose*, if thou hadst beene Bishop there, thou wouldest never have suffered such Wolves to devour the flocke. It may well bee called a devouring, for this Living in a godly learned Pastors hand, might have refreshed five hundred in a yeare

yeare with ghostly foode,
and all the Countrey a-
bout with Gods Word:
which as I perceiue in
twenty miles compasse
hath scarce one man to
preach; and yet no place
in *England* more needfull.
For boyes and girles of
fourteene or fifteen yeeres
olde cannot say the Lords
prayer. Shall such inju-
rie to Christ and his Gos-
pell be suffered in a Chri-
stian Realme? That one
enormitie crieth for ven-
geance till it bee redref-
sed. What shall I speak?
Your noble men reward
their servants with livings
appointed for the Gospel.
Certainly I marvaile that
God holdeth his hand,
that hee destroyeth them
not

not with *Nadab* and *Abihu*.
Let them not abuse Gods
patience, for if they doe
not shortly repent, and
bestow their livings bet-
ter, both master and
man shall burne in hell
fire.

I am not able to re-
hearse, nor yet any man
knoweth all the abuses
which the *Simoniackes*,
ambitious and idole Pa-
stours have brought unto
Your Realme: By whose
evill example ravenous
wolves, painted Christi-
ans, hypocrites have en-
tered and defiled the Sancti-
ary, spoiled Christ and his
Gospel, to the destruction
of his flocke. How great
enemies they be to Christ,
by keeping away his Gos-
pell,

pel, it shall appeare, if ye consider what grosse superstition and blindenesse remaineth still among the people, onely through lacke of faithfull Preachers: I passe ouer much infidelity, idolatrie, sorcerie, charming, witchcrafts conjuring, trusting in figures, with such other trumpery, which lurke in corners, and began of late to come abroad onely for lacke of preaching. Come to the ministration of the Sacraments set forth now by common authority after the first institution; they think Baptisme is not effectuell, because it wanteth mans traditions: They are not taught how the Apostles baptized. A great num.

AA 8.
38.

Augustine.

number thinke it is a great offence to take the Sacrament of Christs body in their hands, that have no conscience to receive it with blasphemous mouthes, with malicious hearts full of all uncleannesse. These come to it by threes of custom, without any spirituall hunger, & know not the end wherefore it was instituted. They come to the Church to feede their eyes, and not their soules, they are not taught that no visible thing is to be worshipped. And for because they see not in the Church the shining pomp and pleasant variety (as they thought it) of painted clothes, candlestickes, Images, Altars, Lampes, Tapers,

Tapers, they say, as good to goe into a Barne; nothing esteeming Christ which speaketh to them in his holy Word, neither his holy Sacrament reduced to the first institution. To bee short, the people are now even as the Iewes were at Christs comming altogether occupied in externall holinesse and culture, without any feeling of true holinesse, or of the true worship of God in Spirit and Truth, without the which all other is meere hypocrisie. Many thousands know not what this meaneth, but seeke Christ still among their kindred, in mans inventions, where they can never finde him. As the

Iohn 4.24

Math. 15.
3.9.

the *Jewes* preferred mans traditions before Gods commandements; even so it is now: Men thinke it a greater offence to breake a fasting day, or worke upon a Saints day, than to abstaine from profitable labour; and turne it to *Bacchus* feasts, exercising more ungodlinesse that day than all the weeke, despising or soone weary of Gods word. All this with much more commeth through lacke of preaching, as experience trieth where godly Pastors be. It cannot much be marvailed, if the simple and ignorant people, by some wicked heads and firebrands of hell, be sometimes seduced to rebell against their Prince

Prince, and lawfull Magistrates, seeing they are never taught to know their obedience, and duety to their King and Sovereign, so straitly commanded in Gods law. But there hangeth over us a great evill, if Your Grace do not help it in time: The Divell goeth about by these Cormorants that devoure these livings appointed for the Gospell to make a forresse and bulwarke to keepe learned Pastours from the flocke; that is, so to decay learning, that there shall bee none learned to commit the flocke unto. For by reason livings appointed for the Ministry, for the most part, are either robbed of
N the

Gen. 26.
15.

the best part, or cleane taken away, almost none have any zeale or devotion to put their children to schoole, but to learne to write, to make them apprentices or else to have them Lawyers. Looke upon the two wells of this Realme, *Oxford* and *Cambridge*, they are almost dried up. The cruell *Philistines* abroad, enemies to Christs Gospell, have stopped up the springs of faithfull *Abraham*. The decay of students is so great, there are scarce left of every thousand, an hundred. If they decay so fast in seven yeares more, there will be almost none at all, and then may the Diuell make a triumph. This matter

ter requireth speedy redresse ; the miseries of your people cry upon You noble Prince, and Christ for his flocke cryeth to You his Annoynted, to defend his lambes from these ravenous wolves, that robbe and spoile his Vineyard : Whose malicious endeavour, if Your Grace do not speedily resist, there is entring into *England* more blinde ignorance, superstition and infidelitie, than ever was under the *Romish* Bishop. Your Realme (which I am sorry to speake) shall become more barbarous than *Scythia* : which lest God almightie lay to Your Graces charge, for
N 2 suf-

Psal. 14. 4.

suffering the sword given to You (for the maintenance of the Gospell) to lye rusting in the sheath; bestirre now Your selfe in Your heavenly Fathers businessse: withstanding these Cormorants by godly lawes, which rob Christs Gospell, and tread it downe. *They eat up Gods people as it were bread.* Your Grace shall have more true renowne and glorie before God, to defend Christs Gospell against them, than to conquer all *Africa*: You shall doe God more service to resist this tyranny of the Divell and his members, than to vanquish the great Turke. Cut first away the occasions of all this mischief, dis-

dispensations for pluralities, and Tot-quots for Non-residents; suffer no longer the tithes of the farthest parts of *England* to bee due to bee paid at *Pauls Font*: Cause every Pastor, as his living will extend, to keepe hospitality himselfe. But many think themselves excused, for a yere or two, because their livings are taken away the first yere; which undoubtedly doth not excuse them for their presence. I had rather begge, or borrow of my friends to helpe me to meate and cloth, than suffer the Di-vell to have such liberty one yeare.

It is no small number of soules that may perish by

Exod. 32. 1

one yeares absence. *Moses* was from the people but forty dayes, and they fell to idolatry. Howbeit, forasmuch as the Scripture doth allow the Minister a living the first yeare also; *Hee that serveth at the Altar, let him live of the Altar*: and againe, *Thou shalt not muzzle the Oxe that treadeth out the Corne*: I doe not doubt, but after Your Grace, With the advice of Your Honourable Councell, have considered, how much it may set foorth Gods glory, how many soules may bee delivered from the clawes of the Divell, by sending Pastors to their livings, the first moneth, and

1 Cor. 9. 13

and suffering them to have no cloake of absence, You will soone restore the first yeares living, which in my conscience was wrongfully taken away at the first, as I suppose, by the Bishop of Rome. But I doubt not, if all were well redressed to this, that this also should soone be amended. Wherefore here I will desire God, to assist Your Grace in the advancement of his Gospel, which like unto *Iosias*, you have helped to bring to light, where it lay hid.

2 King. 23
8.

But yet, it is not heard of all Your people, a thousand pulpits in *England* are covered with dust, some have not had foure Sermonst hese fiftene or six.

teene yeares, since Friers
left their limitations, and a
few of those were worthy
the name of Sermons.
Now therefore that Your
glory may be perfect, all
mens expectation is, that
whatsoever any flatterers
or enemies to Gods word
should labour to the con-
trary, for their owne lucre
Your Grace will take a-
way all such lets and abu-
ses as hinder the setting
forth of Gods most holy
word; and to withstand
all such robbers, as spoile
his Sanctuary: travailing
to send Pastors home to
their flockes, to feede
Christs lambes and sheepe
that all may be occupied
in the Father of heaven his
businesse. And for this
Your

Your travaile, as Saint Peter saith, *When the Prince of all Pastors shall appeare, You shall receive an incorruptible Crowne of glory.*

1 Pet. 5. 4.

And thus farre concerning the Ecclesiasticall Ministry.

But now to come to the civill governance, first, to all the Nobility, Magistrates and Officers, all these must at all times remember, *They must be occupied in their heavenly Fathers businesse.* They have received all their Nobility power, dominion, authority and offices of God, which are excellent and heroicall gifts, and if they be occupied in Gods businesse, it shall redound to his glory, and the wealth

The second part,
of civill
Governors.

The Text.

N s of

Ioh. 12. 31.
Ephes. 2. 2.
6. 12.

Rom. 12. 2.

of his people : But if they fall from his businesse, and follow their owne will, or rather the will of Satan, the Prince of darkenesse, and father of all the children of darkenesse, then shall all these glorious titles turne them to names of confusion. For falling unto ungodlinesse, and framing themselves to the shape and fashion of this world, Nobility is turned into vile slavery and bondage of sinne, power and dominion are turned into tyranny, authority is become a sword of mischief in a madde mans hand, all majesty and honour is turned into miserie, shame and confusion : And ever the higher men be, while they

they serve Sinne, more notable is their vice, and more pestiferous to infect, as a canker, by evill examples; because all mens eyes are bent to behold their doings. *Every fault of the minde is so much more evident, as the party is more notable, who hath it.* For the worthier the person is which offendeth, the more his offence is noted of others. Seing that vertue in all whom God hath exalted is the maintainer of their dignitie, without the which they fall from it; it shall be most needfull for them to embrace vertue, and chiefly humility, which is the keeper of all vertues, which may put them ever in remembrance from

Juvenal.

from whence power is gi-
ven them, for what end,
who is above them, a judge
an examiner of all their
doings, who cannot be
deceived. But as dignitie
goeth now adayes, climbe
who may climbe most
highest, every man exal-
teth himselfe, and tarrieth
not the calling of God;
humility is taken for no
keeper, but for an utter e-
nemie to Nobility. As I
heard of a wicked climber
and exalter of himselfe,
who hearing the sentence
of Christ in the Gospel,
He that humbleth himselfe
shall be exalted: he most
blasphemously against
Gods holy word said, sure
it was not true; for if I,
said he, had not put forth
nor

Luk. 14. 11

nor advanced my selfe,
but followed this rule, I
had never come to this
dignity. For which blas-
phemy, the vengeance of
God smote him with so-
daine death.

I feare me a great num-
ber are in *England*, which
though in words they de-
ny not this sentence of
Christ, yet inwardly they
can scarce digest it; else
certainely they would ne-
ver seek so ambitiously to
advance themselves, to
climbe by their owne
might uncalled, never see-
king the publicke weale,
but rather the destruction
thereof, for their private
wealth and lucre; which
causeth us to have so ma-
ny evill Magistrates. For
all

Bernard.

Joh 10. 1.

all the while that men gather goods unjustly by polling, pilling, usury, extortion, and Simony, and therewith seeke to climbe with bribes and buying of offices, it is scarce possible for such to have wholesome Magistrates. Saint Bernard said, *Of a bitter roote commeth bitter fruite.* They enter in at the window (which is used as wel in ciuill government as Ecclesiasticall) and therefore may Christs words well be verified, *He that entreth not in at the doore into the sheepfold, but climbeth up some other way, the same is a theefe and a robber.* And Esaias complaint against Ierusalem taketh place among us, *Tby Prin-*
ces

ees are wicked and companions of thieves, they love gifts altogether, and gape for rewards, as for the fatherlesse they helpe not him in his right, neither will they let the widdowes cause come before them. They will not know their office to be ordained of God, for the wealth & defence of al innocents, for the aide of all that be in miserie. The time is come that Salomon speaketh of, *When the wicked man beares rule, the people shall mourne.* When had ever the people such cause to mourne as now, when the greatest number of all Magistrates are occupied in their owne businesse, seeking rather the miserie of the people, than to take

Esa. 1. 17.

Pro. 29. 2.

it away; rather to oppresse them, than to defend them; their hands be ready to receive their monie, to robbe and spoile them, but their eares are shut from hearing their complaints, they are blinde to behold their calamities.

Looke in all Countries how Lady Avarice hath set on worke altogether mightie men, Gentlemen and all rich men to robbe and spoile the poore, to turne them from their livings, and from their right, and ever the weakest goe to the walles. And being thus tormented and put from their right at home, they come to *London* a great number, as to a place where justice should

should bee had, and there they can have none. They are suters to great men, and cannot come to their speech, their seruants must have bribes, and that no small ones: *All love bribes.* But such as bee so diantic to heare the poore, let them take heede lest God make it as strange to them when they shall call: for as *Solomon* saith, *Who so stoppeth his eare at the crying of the poore, bee shall cry and not be heard.* We finde that poore men might come to complaine of their wrongs to the Kings owne person: King *Ioram*, although hee was one of the sons of *Ahab*, no good King, yet heard the poore widowes cause, and cau-

Esay 1. 23.

Pro. 21. 13.

1. Kings 3.
16.2 King. 8.
3.

sed her to have right: such
was the use then. I would
to God that all Noble-
men would diligently
note that Chapter, and
follow the example: It
would not then be so hard
for the poore to have ac-
cesse to them, nor com-
ming to their presence,
they should not bee made
so astonied and even
speechlesse with terrible
lookes; but should merci-
fully and lovingly bee
heard and succored glad-
ly for Christs love, consi-
dering wee are the mem-
bers of his body, even as
my hand would bee glad
to helpe my foote, when
it is annoyed. O with
what glad hearts and
cleare consciences might
Noble-

Noblemen goe to rest,
when they had bestowed
the whole day in hearing
Christ himselte complain
in his members, and re-
dressing his wrongs! But
alas! for lacke hereof,
poore people are driven
to seeke their right a-
mong the Lawyers: And
there as the Prophet *Isaiah*
saith, Looke what the
Caterpillers had left in
their robbery & oppressi-
on at home, all that doth
the greedy Locusts, the
Lawyers devoure at *Lon-
don*: They laugh with the
money which maketh o-
thers to weepe, and thus
are the poore robbed on
every side without re-
dresse, and that of such as
seeme

Isaiah. 5. 9.

seeme to have authority
thereto.

Matth. 27.
16.

When Christ suffered
his passion, there was one
Barrabas, Saint *Matthew*
calleth him a notable
theefe, a Gentleman-
Theefe, such as robbe now
a dayes in veluet coats; the
other two obscure theeves,
and nothing famous; the
rusticall theeves, were
hanged, and *Barrabas* was
delivered: Even so now
adayes the little theeves
are hanged that steale of
necessitie, but the great
Barrabasse have free liber-
to robbe and to spoile
without all measure in the
middest of the Cittie.
The poore Pirate said to
Alexander, We robbe but
a few in a shippe, but thou
rob-

robbest whole Countries
and Kingdomes. Alas fil-
ly poore members of
Christ! how you bee
shorne, oppressed, pulled
haled to and fro on every
side, who cannot but la-
ment, if his heart be not
of flint? There be a great
number every terme, and
many continually, which
lamentably complaine for
lacke of Iustice, but all in
vaine.

They spend that which
they had left, and many
times more, whose ill suc-
cesse here causeth thou-
sands to tarry at home
beggars, and lose their
right, and so it were bet-
ter, than here to sell their
coates: for this we see, be
the poore mans cause ne-
uer

uer so manifest a truth, the rich shall for many finde fixe or seven Counsellers shall stand with subtleties and sophismes to cloake an euill matter, and hide a knowne truth. A pittious case in a Christian Commonwealth ! Alas that ever manifest falshod should bee maintained, where the God of Truth ought to bee honoured ! But let them alone, they are occupied in their fathers businesse, even the Prince of darkenesse: *You are of your Father the Diuell.*

Ioh. 8. 44.

Yet I cannot so leave them, I must needes cry on Gods behalfe, to his Patrons of justice, to You most redoubted Prince, whom

whom God hath made his Minister for their defence; with al those whom God hath placed in authority under You. Looke upon their misery, for this is our heavenly Fathers businesse to You appointed by his holy word. When I come among the people, I call upon them, as my duty is, for service, duty and obedience unto their Prince, to all Magistrates, to their Lords, and to all that be put in authority over them; I let them heare their owne faults. But in this place my duty is, and my conscience upon Gods word bindeth me, seeing them so miserably, so wrongfully, so cruelly intreated on ever side,

Rom. 13. 4

side, in Gods behalfe to
 pleade their cause, not by
 force of mans law, but by
 Gods word, as an inter-
 cessour. For as they are
 debtors unto You and o-
 ther Magistrates of love,
 feare, service and obedi-
 ence under God; so are
 You againe debtors unto
 them of loue, protection, of
 justice and equity, mercy
 and pittie. If You deny
 them these, they must suf-
 fer, but God shall revenge
 them. *Hee standeth (saith*
David) in the congregation
of gods, and as a Iudge a-
mong gods. Take heede all
 you that bee counted as
 gods, Gods Ministers on
 earth, you have one God
 Iudge over, you who as he
 in the same Psalmes sharpe-
 ly

Plal. 82. 1.

ly rebuketh vngodly Rulers for accepting of persons of the vngodly; so he telleth Christian Magistrates, their true duties and businesse in plaine words, *Defend the poore and needy, see that such as be in necessitie have right, deliver the outcast and poore, save them from the hands of the vngodly.*

Here have all Noblemen and Christian Magistrates most lively set forth to them their heavenly Fathers businesse, wherein hee would have them continually occupied: would to God the whole Psalme were graven in their hearts.

Truely for lacke that this businesse is not applied,

Psal. 24. 1.

plied, but the poore despised in all places, it hath given such boldnesse to covetous cormorants abroad that now their robberies, extortion & open oppression, hath no end nor limits, no bankes can keepe in their violence. As for turning poore men out of their holdes, they take for no offence, but say, *Their land is their owne, and forget altogether, that the earth is the Lords, and the fulnesse thereof.* They turne them out of their shrouds as mice. Thousands in *England* through such, beggerow from doore to doore, which have kept honest houses. These cry daily to God for vengeance, both against the great *Nimrods*

rods workers thereof, and
 their mainetainers. There
 be so many mighty *Nim-*
rods in *England*, mighty
 hunters, that hunt for pos-
 sessions and Lordships,
 that poore men are daily
 hunted out of their livings
 there is no covert nor den
 can keepe them safe. These
Nimrods have such quick
 smelling hounds, they can
 lye at *London*, and turne
 men out of their farmes &
 tenements, an hundred,
 some two hundred miles
 off. O Lord, when wicked
Ahab hunted after *Naboiths*
 vineyard he could not
 (though he were a King)
 obtaine that prey, till cur-
 sed *Iesabel*, (as women oft
 times have shrewd wits)
 till she tooke the matter in

Gen. 10. 8.

9.

hand: So hard a thing it was then to wring a man from his fathers inheritance, which now a meane man will take in hand. And now our valiant *Nimrods* can compasse the matter without the helpe of *Iesabel*: Yet hath *England* even now as a great number of *Iesabels*, which to maintaine their intollerable pride, their golden heads, will not sticke to put to their wicked hands.

Amos 2.6.

1 Kings
22. 38.

O Lord what a number of such oppressours worse then *Ahab* are in *England*, which sell the poore for a paire of shooes: of whom if God should serve but three or foure as he did *Ahab*, to make the dogs lap the blood of them, their wives

wives, and posterity, I
thinke it would cause a
great number to beware of
extortion, to beware of
oppression; and yet esca-
ping temporall punish-
ments, they are certaine
by Gods word, their
blood is reserved for hell-
hounds, *Cerberus* and his
company, which they no-
thing feare. A pittifull
case and great blindness,
that hearing Gods word,
man should feare more
temporall punishment than
everlasting.

Yet hath *England* had
of late some terrible ex-
amples of Gods wrath in
sodaine and strange deaths
of such as joyne fiede to
fiede, and house to house:
Great pittie they were not
chroni-

Esay 5. 8.

Psal. 52, 1

Musculus.

chronicled to the terrour
 of others which feare nei-
 ther God nor man; so
 hardened in sin, that they
 seeke not to hide it, but ra-
 ther are such as glory in
 their mischiefe: which
 maketh me oftentimes to
 remember a writer in our
 time, *Musculus* upon Saint
Matthewes Gospell, which
 marvelled much at the
 subtle and manifold wor-
 king of Satan, how he af-
 ter the expelling of super-
 stition and hypocrisie, tra-
 velleth most busily to
 bring in open impiety:
 That whereas before, hy-
 pocrites, men feared men,
 and not God, now a great
 number feare neither God
 nor man: The most wick-
 ed are counted most man-
 like

like, and innocencie. holden beastlinesse.

Yet may we not say hypocrisie is expelled, for as many of these *Ababs* as signifie they favour Gods word by reading or hearing it, or with prayer, *Honouring him* (as Christ saith) *with their lippes their hearts being farre from him*; they are as detestable hypocrits as ever were covered in Cowle or cloyster. I cannot liken them better than to the *Jewes*, that said to Christ, *Haile King of the Jewes*. What their painted friendship is, and how of Christ it is esteemed, Saint *Augustine* seureth foorth by an apt similitude: *Even so* (saith hee) *a man should come to embrace thee, to kisse*

Mat. 15. 8.

Mat. 27.
29.

Augustine

kisse and honour thee upward, and beneath with a paire of shooes beaten full of nailes, tread upon thy bare foote; the head shall despise the honour done unto it, and for the foote that smarteth, say, Why treadest thou upon mee? So when fained Gospellers honour Christ our Head sitting in heaven, and oppresse his members in earth, the Head shall speake for the fete that smart, and say, Why treadest thou on me? Paul had a zeale towards God, but he did tread upon Christs fete on earth, for whom the head cryed forth of heaven, Saul, Saul, why persecutest thou me? Although Christ sitteth at the right hand of his Father, yet lyeth

Acts 9. 4.

eth he in earth, hee hun-
gereth in earth, he sufferth
all calamities here on
earth, hee is many times
evill intreated here on
earth.

Would to God we could
beare away this brieft and
short lesson, that what we
doe to his members upon
earth wee doe to him; it
would bring men from
oppression, to shew mercy
without which no man can
obtaine mercy. If, they
would remember how the
rich glutton was damned
in hell, not as wee reade,
for any violence, but for
not shewing mercie; they
might soone gather how
sharpe judgement remain-
eth for them, which are
not only unmercifull, but

O s also

Registrum
mundi.

also violently adde there-
unto oppression; who are
so far from mercy a great
number. Their hearts will
serve them to destroy
whole townes, they would
with all the people de-
stroyed to have all the
field brought to a sheepe
pasture. O cruell mercy!
It is like to the mercy of a
Bishop of *Magunze* in *Ger-
many*, named *Hatto*, which
as the *Chronicles* menti-
on, 500. yeares agoe in
time of a great death, cal-
led all the poore people in
all the whole Countrey
into a great barne, preten-
ding to make a great dole;
but having them sure e-
nough, he fired the barne,
and burnt them all up, say-
ing *These be the Mice which*
de-

devoure up the Corne. This was a polley to make bread better cheape; But for this unmercifull mercie, God made him an example for all unmercifull men to the worlds end: For a multitude of Rattes came and devoured him in such terrible sort, that where his name was written in windowes, walles, or hangings, they never ceased till it were rased out.

Some peradventure shrinke to heare such cruelty, and the terrible vengeance that ensued: But doubtlesse there is almost daily as great cruelty practised among us, by such blood suckers, as being infected with the great drop.

droppe of avarice, alway drinking and ever athirst, by famishing poore people, drinking up their blood and with long continuance therein torment them more grievously, than he that burnt them all in one houre. Now seeing, as I said, this cruelty, robbery, & extortion groweth daily to such intollerable excesse, and overfloweth this Realme, because it is not punished nor restrained; its high time for all those Magistrates that feare God, not onely to abstain from this evill themselves, but to resist it also. It is God his businesse, he hath commanded it, and will strailly require it. Would to God all Noblemen

blemen, would beware by the example of *Saul*; hee was commanded to apply Gods businesse; *Goe and smite Amalecke and have no compassion on them, &c.*

He lett his businesse undone, spared *Amaleck*, and the fairest of the beasts; but for this negligence hee received of *Samuel* a sorrowfull messagie from God: *Because thou hast cast away the word of the Lord, hee hath cast thee off also from being King.* Even so in euery Christian Commonwealth, God hath commanded Rulers to destroy *Amaleck*, all extortion, oppression and robbetrie, to defend the needie and all innocents. If they looke not to this businesse, but

but suffer *Amalecke* to live, not onely to live, but to grow in might, so truly as God liveth hee shall cast them off, they shall not be his Magistrates.

But let it once bee knowne that not onely our most Noble King, (whose godly example is a Lanterne to all other) but that also all his Nobles about him, have wholly bent themselves in his businesse, to withstand all violence, and to oppresse all oppression, for defence of Gods people; that the wicked *Ahabs* might know, that God had in *England* a great number of Pastours, Patrons, feeders and cherishers of his people: it should doe that which

which the feare of God cannot doe ; that is , stoppe the great rage of violence, oppreffion, and extortion ; which taken away, would plucke from many their vanity in superfluous and monstrous apparell, sumptuous building, such as seek to bring Paradise into earth, being the greatest causes of all oppreffion and spoiling of poore people ; which most vaine vanities and blinde affections never reigned so much in all estates in *England*, as at this day.

It was a notable saying of *Charles* the fifth Emperour of that name, to the Duke of *Venice*, when he had seene his Princely Pal.

Charles the fifth to the Duke of *Venice*.

Pallace, a Paradise upon earth: When the Duke looked that he should have praised it exceedingly, Charles gave it none other commendation but this: *Hæc sunt quæ faciunt invitos mori*: These earthly vanities (said he) are they which make us loth to die. A truer sentence could not well be spoken by any man. I could wish wee would looke on all our buildings; when the beautie thereof so increaseth, that it would grieve us to depart from it, and to plucke downe that peece againe, and to remember with all the holy Patriarkes, and with Saint Paul say, that we have not here a continuing City, but we seeke one to
 But

But truly methinkes
now in *England* for our
vaine delight in curious
buildings, God hath
plagued us as he did the
builders of *Babel*, not
with the confusion of
tongues, but with the con-
fusion of wits; our fancies
can never be pleased,
plucke downe and set up,
and when it contenteth us
not, downe with it againe.

Gen. 11. 7.

Our mindes are never con-
tented, nor never shall be,
while wee seeke felicity
where it is not. Would
God every one would
consider what a hell it
should be to all that vain-
ly delight herein, when
death shall with great vio-
lence plucke them from
their earthly heaven.

More-

Moreover, extortion taken away shall straight abate the vnmearurable excessse in costly fare, which goeth beyond the vaine banquetting of *Sardanapalus*, or *Vitellius*, I dare not add *Cleopatra*, which supped up with a spoonefull of vineger a pearle valued at fiftie thousand crownes. It would also abate the intoleable excessse in apparell, which causeth us to have robbers in velvet coates, with S. Martins chaines. But I must for lacke of time passe over these enormities, which alone give matter enough for whole Sermons: I leave them for others which shall follow, more able to paint

paint out such monsters in
their colours.

And here in conclusion
I desire all Noblemen and
godly Magistrates, deepe-
ly to ponder and revolve
in their godly memory,
what acceptable service
they may doe, chiefly to
God, and secondly to the
Kings Majestic, and his
whole Realme, in employ-
ing their whole study.
how to resist all such as
spoil Christs people,
whom he so tenderly lo-
ved, that he shed his bloud
for them. Vertue joyned
with Nobility spreadeth
her beames over a whole
Realme. And so Your di-
ligence in Gods businesse
shall soone inflame all o-
ther to follow your exam-
ple

ple, that all may occupie themselves in God the Fathers businesse.

But now that I have hitherto charged the Ecclesiasticall Ministers, and after, the civill Governours, and all rich and mighty men, with negligence in God his businesse; methinkes I doe heare the inferiour members rejoyce and flatter themselves, as if all were taken from them, and they left cleare in Gods sight: But if they consider their estate by Gods Word, they shall finde small cause to advance themselves. For Gods Word plainly telleth us, both that evill and dumbe Pastours, and wicked Rulers
and

and Magistrates, are sent of God, as a plague and punishment for the finnes of the people. And therefore both *Esay* and *Osea*, after the most terrible threatnings of Gods vengeance for sinne, bring it in as a most grievous plague of all, that even the Priests, which should call them from sinne, shall become so evill as the people. Which plague *Saine Bernard* said in his time was come with a vantage, for because the Priests were much worse than the people. And *Amos*, as a most grievous punishment of all other, threatneth hunger, not of Bread, but of hearing Gods Word. And

con-

Osea. 4. 9.
Esa. 24. 2.

Amos. 8. 11

Iob. 34. 30.

concerning the civill Magistrates, it is plaine in *Iob*, that for the finnes of the people God raiseth hypocrites to reigne over them, that is to say, such as have the bare names of governours and protectours, and are indeed destroyers, oppressors of the people, subverters of the law and of all equitie.

And seeing it is so, so many as feele the grieve and smart of this plague, ought not to murmur against other, but patiently suffer, and bee offended with their owne finnes, which have deserved this scourge, & much more; & studie for amendment, hat God may take it away

away. For if they continue as they doe, to mur-
mure against God and
their Rulers, as the *Israe-*
lites did to provoke daily
his anger by multiplying
sinne in his sight, with
envie, malice, deceit, back-
biting, swearing, fornication,
and with utter contempt of his Word; hee
shall for their punishment,
so multiply the number of
evill Governours, uniuert
Iudges, Iustices, and Of-
ficers; that, as it was spo-
ken by a Iester in the Em-
peror *Claudius* time, The I-
mages of good Magistrats
may all bee graven in one
ring.

Vospicus

God hath cause greatly
to bee displeased with all
estates, when every man
should

should looke vpon their owne faults to seeke amendmen, and as it is a Proverbe lately sprung up, *No man amendeth himselfe, but every man seeketh to amend other*; and all that while nothing is amended. Mighty men and Gentlemen, they say, the Commonalty live too well at ease, they grow every day to be gentlemen, and know not themselves; their hornes must bee cut shorter, by raising their rents, and by fines, by plucking away their pastures; and so by many goodly pretences, Lady Avarice can whisper in their eares. The meane men, they murmur and grudge, and say, the gentle-

gentlemen have all, and there were never so many gentlemen and so little gentlenesse. And by their naturall Logicke you shall heare them reason how these two *Conjugata*, these yoake-fellowes, gentlemen & gentlenesse should be banished so farre aunder: And they lay all the miserie of this Commonwealth upon the gentlemen their shoulders. But alas! good Christians, this is not the way of amendment. *Si invicem mor- detis & comeditis*: If ye bite and devoure one another, as Saint Paul saith, take ye heed lest ye be consumed one of another.

Gal. 5. 15.

Histories make mention of a people called *Am-
P thropo-*

thrapophagi, eaters of men,
which all mens hearts ab-
horre to heare of: And
yet alas by Saint Pauls rule
England is ful of such *Man-
eaters*. Every man envieth
another, every man biteth
and gnaweth upon ano-
ther with venemos adders
tongues, farre more noy-
some than any teeth. And
whereof commeth it? Co-
vetousnesse is the roote of
all; every man scratcheth
and pillesh from other; e-
very man would sucke the
bloud of other: every
man encroacheth upon
another. Coverousnesse
hath cut away the large
wings of Charity, and
plucketh all to her selfe;
she is never satisfied, she
hath cheested all the olde
golde

golde in England, and
much of the new; she hath
made that there was never
more idolatry in England,
than at this day. But the
Idols are hid, they come
not abroad. Alas noble
Prince! the Images of
Your ancestours graven
in golde, and Yours al-
so contrary to Your
minde, are worshipped
as gods; and all that while
the poore lively Images
of Christ, perish in the
streetes, through hunger
and colde. This com-
meth when Couetousnesse
hath banished from a-
mongst vs Christian Cha-
ritie; when like most un-
thankfull children, wee
have forgotten Christ
his last will, which hee so
P 2 often

often before his passion
did inculcate, *Love, love,
love, love one another.*

And herein wee shew
our selues worse than
any carball sonnes: which
bee they never so un-
kinde, yet alway they
remember the last words
of their earthly parents.
Nay rather I may say,
wee are much worse than
the brute beasts, of whom
when wee consider how
wonderfully nature hath
framed them to concord
and unity, to preserve and
helpe one another of their
owne kinde; it may make
us utterly to bee ashamed.

Augustine

The Harts, as Saint *An-
gustine* writeth, swim-
ming over a narrow Sea,
in a company together,
with

with much paine can
 beare vp their heads in the
 water; for the remedy
 wherof, every one layeth
 his head upon the hinder-
 part of another: When
 the foremost (having no
 stay) is sore weary, hee
 commeth behinde, and
 thus every one in his
 course taketh paine for the
 whole heard. If men in-
 dued with reason would
 learne of these vnreasona-
 ble creatures, this lesson
 to helpe one another, as
 wee are commanded by
 Saint Paul, saying, Beare
 yee one anothers bur-
 then, and so you shall fulfill
 the Law of Christ: how
 soone then should Cha-
 rity, the band of perfecti-
 on, which seeketh not her
 owne,

Gal 6. 2.
 Col 3. 14.
 1 Cor. 13. 5
 Phil. 2. 4.

Phil. 2. 4.

owne, but rather to profit others, be so spread among all degrees that our Commonwealth should flourish in all godlinesse? But alas! wee see that all goeth contrary. For whiles all men, as S. Paul saith, *seeke the things that be their owne, and not other mens, not things which appertaine to Christ; Philantia*, that is selfe-love, and love of private comodite, hath banished charity, and love to the Commonwealth.

And if we should seeke the cause and ground of all these evils, why God his businesse is so neglected among all estates and degrees, I thinke it would appeare to bee ignorance of

his will: For if *Mary* and *Ioseph* so godly and devout a couple, understood not for a time Christs saying, *Wist yee not that I must goe about my Fathers businesse?* as *Saint Luke* saith, *They understood not that saying:* What maruell is it, if we living so carnally and drowned in worldly pleasures, and framed to the shape of this world, bee ignorant in our heavenly Fathers businesse? and therefore cannot well apply them. But shall wee thinke this to bee very strange? Many applie not God his businesse nor his will, which yet would disdain to bee counted ignorant therein. But undoubtedly,

1 Ioh. 4. 8.

good Christians, it is an infallible verity, that negligence in performing God his will, commeth of ignorance. It is all one to know God and his will; and Saint *Iohn* laith plainely, *Hee that loveth not, knoweth not God.* For if he doe know God, hee cannot but love him, and love is alwaies occupied in God his businesse.

Augustine

By this rule Saint *Augustine* prooveth, wee cannot keepe perfectly the first precept, to love God so well as wee ought to doe, while wee are in this mortall life: For al our love commeth of knowledge; but in this life, *Ex parte cognoscimus, Our knowledge*

1. Cor. 13.
9.

is

is imperfect. And thus
 S. Augustines rule ground-
 ed upon Saint Iohn is
 true, That so farre as wee
 doe know God, so farre wee
 love him; and so they that
 love him nothing at all,
 they know him nothing at all:
 Although they seeme to
 have neuer so much windie
 knowledge, puffing up their
 stomackes with presumption,
 as the Apostle saith, Sci-
 entia inflat, Knowledge ma-
 keth a man swell: So that
 if a man have studied the
 Scripture all his life long,
 and learned the whole
 Bible by heart, and yet
 have no love, he is ig-
 rant of God his will.

The poore man that
 never opened booke, if
 the love of God be inco-

1. Cor. 8. 2

1 Cor. 13. 2

Rom 5. 5.

2. 8. 70. 2.

Pembus

Psal. 39. 1.

2. 16. 70. 2.

2. 16. 70. 2.

When
Gods
words is
truly lear-
ned.

abroad in his heart by the
holy Ghost, he overcom-
meth him, in the know-
ledge of Gods will. The
godly *Pembus*, of whom
we read in Ecclesiasticall
history, when hee was first
taught the first verse of
the 39 Psalm; *Myne said I*
will take heed to my ways, that
I offend not in my tongue.
Hee refused a long time
to take out a new lesson,
judging his first lesson to
be unlearned, till he could
perfectly practise it, by an
holy conversation. So
ought we alwaies to make
our account to have lear-
ned Gods Word, when
we have learned charity
and obedience. But this
knowledge, though it
lacke in many learned, yet

or-

ordinarily it commeth al-
wayes by hearing Gods
Word: Rom. 10. *Faith*
commeth of hearing, and
hearing of the Word of God.

Rom. 10.

17.

Wherefore, as I said,
their case is to bee la-
mented, which would
gladly heare Gods word,
and can have no Preachers.
Then may wee say, God
hath abundantly powred
his grace among us, that
have his Gospell so clear-
ly set forth unto us, and
have such opportunitie,
that there wanteth no-
thing but *ears to heare.*

Luke. 8, 8.

Wee must have ears in
our hearts to let it strike
in. But O men, thrice un-
happie, and children of
greater damnation, if wee
harden our hearts, and
receive

2. Cor. 6. 1.

Heb. 6. 8.

receive such abundance of grace in vaine! The earth (saith Saint Paul) which after the raine (of Gods grace) bringeth forth thornes and briers, is reprovved and is nigh unto cursing, whose end is to be burned.

Would God all that bee in the Court, that will not vouchsafe, having so many godly Sermons, to come forth out of the Hall into the Chappell, to heare them, would remember what a heaveie stroke of Gods vengeance hangerth over all their heads that contemne his Word: and over those in all places, which had rather be idle, and many times ungodly occupied in wanton and wicked pastimes,

pastimes, than come to the Church, profaning the Sabbath day, appointed for the service of God, and the hearing of his Word, bestowing it more wickedly than many of the *Gentiles*. Yet if they would come to the Sermons, though their hearts were not well disposed, Gods Word might winne them as Saint *Augustine* was wonne by the preaching of Saint *Ambrose*, when hee came onely to heare his sweete voice and eloquence. O that they knew what dishonour they did to Christ, that esteem him so light to preferre vaine, nay I say, wicked things to the hearing of his holy Word. Are not these
they

Heb. 10.
19.

they, as Saint Paul saith, which tread under foote the Sonne of God, count the blood of his Testament, wherein he was sanctified, an unholy thing, and doe despite to the spirit of grace? O Lord, how canst thou hold thy hands from punishing this unthankfulness? Certainly I thinke all other wickednesse compared to this, is shadowed, and seemeth to be lesse.

I would to God wee would remember many times the plagues and tokens of Gods extreame wiath, that came upon the Jewes, when first unthankfully they rejected Christ; and after his Word: when they were de-

stroyed by *Titus* and
Vespasian, such a plague
as never came upon any
other Countrey. And
looke on their vices;
there reigned avarice, am-
bition, pride, extortion,
envie, adultery; but these
reigned also in other
Countreys about, where
no such vengeance did
light: but then did God
thus exercise his wrath up-
on them to the terrour of
all other, for contempt of
his holy Word, and for
their unthankfulnesse,
which being called so
many wayes, by his Pro-
phets, by himselfe, by
the Apostles, still harde-
ned their hearts: this excee-
ded all other wickednes in
the world. Now if as great

unthankfullnesse be found
in many of us towards
Christ, and his Gospel,
set forth so plainly unto
us; how can wee with-
out speedy repentance,
but looke for the terri-
ble stroke of vengeance?
God (saith *Val. Max.*)
hath feete of wool, hee com-
meth slowly to punish, but hee
hath hands of iron, when
hee cometh hee striketh
fore.

Val. Max.

Philip. K.
of Macedo-
donie.

Philip King of Macedo-
nie, hearing of one in his
kingdome which refused
most unthankfully to re-
ceive a stranger, of whom
before hee had beene suc-
coured in shipwracke, in
extreame neede, for a wor-
thy punishment caused to
bee printed in his fore-
head.

head with an hot yron,
these two word, *Ingratus
hospes, An unthankfull guest,*
O Lord, if we consider,
when wee were strangers
from God, in the ship-
wrack of sinne, how mer-
cifull Christ hath delive-
red us, and borne our
sinnes upon his body: If
after all this we most un-
thankfully refuse to re-
ceive him, by refusing of
his word, may wee not
thinke our selves worthy
many hot irons, to print
our unthankfulness to
our shame? And undoub-
tedly so many as continue
thus unthankfull, though
it bee not written in their
foreheads, to put them to
worldly shame; yet shall
it be graven in their con-
science

Dan. 7. 10.

Mat. 10. 15

& 11. 24.

science to their everlasting
 confusion and damnation;
*When the Bookes of every
 mans conscience shall be laid
 open,* as *Daniel* saith. Their
 judgement shall be more
 strait than that of
Sadome and *Gomorrah*.
 Which that wee may a-
 voide, let us all from the
 highest to the lowest, pray
 with one accord, that God
 may soften and prepare
 our hearts with meekenes
 and humility, and thanke-
 fulnesse to embrace his
 Gospel, & his holy word;
 which shall instruct us in
 his holy will, and teach
 us to know his businesse e-
 very man in his vocation,
 that (as *Saint Paul* saith)
*Every man may give atten-
 dance to themselves, and to
 the*

the flocke, wherein the holy
Ghost hath made them O-
verseers, to feed the congrega-
tion of God, which hee hath
purchased with his blood:
that all other ravenous
Wolves may bee turned
to good Shepheards. So
that Christ his Ministers
may enjoy the portion as-
signed for the Gospell;
That all Magistrates and
Governours may give
their whole studie to the
weale publicke, and not
to their private wealth;
That they may bee main-
tainers of justice, and
punishers of wrong: And
that all inferiours may
live in due obedience,
meekly contenting them-
selves every one in their
vocation, without mur-
muring

Psal 119.

115.

2 Petr. 1, 19

muring or grudging. That
 under Christ and our no-
 ble Prince his Minister
 here on earth, we all being
 knit together with Chri-
 stian charity, the bond of
 perfection, may so fasten
 our eyes vpon our Load-
 starre, Gods word, that it
 may continually be a lan-
 terne to our seee, to guide
 our journey through the
 desert and dark wildernes
 of this world; That our
 eyes be never so blinded
 with shadowes of world-
 ly things, to make us to
 embrace false, decei:full,
 and temporall felicity, for
 that which is true, stedfast
 and everlasting: That this
 lanterne, which shineth
 now, as Saint Paul saith,
Tanquam Speculum, As
through

through a glasse, and in a
darke speaking, when that
which is imperfect shall bee
taken away, it may present
us to that cleare light, which
never is shadowed with any
darknesse: That wee may
behold the blessed sight of
the glorious Trinity, the
Father, the Son, and the
holy Ghost; to whom be
all praise, all honor and
glory world without
end, *Amen.*

1 Cor: 13.

12,

Iam: 1, 17

*God save the King.***FINIS.**

1 Cor. 13

12

1 Tim. 1

in the glass, and in
dark speaking, which is imperfect
which is imperfect
taken away, is very present
which is imperfect

Errata.

page 3 for *Gilpin*, read *Gilpin* 6 for
scotter, r. *scholler* 57. for *Transubstan-*
tion, r. *Transubstantiation* 70 for
hemselfe, r. *himselfe* 98 for *lives*, r.
lives 100. *flight*, r. *flight* 104 line
8. put out (10) line 10 put in (10) line
34 for *base*, r. *base* 152 for *ad-*
versary, r. *adversary* 163 a grade of
God 157 for *remember* r. *remember*.

end

God save the King.

FINIS.

